



## TYPES OF DEIXIS IN ENGLISH AND THEIR SIGNIFICANT PARTS IN UZBEKISTAN

<https://doi.org/10.5281/zenodo.19630283>

**Choriyeva Zebiniso Alisher qizi**

*Qarshi xalqaro universiteti Filologiya fakulteti magistranti*

*zebinisochriyeva60@gmail.com*

**Annotatsiya:** *Ushbu maqolada ingliz va o'zbek tillaridagi ilmiy matnlarda deyksisning qo'llanilishi tahlil qilinadi. Avval tilshunoslarning deyksis hodisasi haqidagi fikrlari taqdim etiladi, so'ngra tadqiqot materiallari va usullari keltirilgan. Tadqiqot natijalari va ularni muhokama qilishda deyksisning ilmiy matnda qo'llanilishining roli va funksiyalari ta'kidlangan. Xulosa qilib aytganda, tadqiqotdan olingan natijalar va olimlarning fikrlari umumiy xulosa shaklida umumlashtirilgan.*

**Kalit so'zlar:** *deyxis, shaxsiy deyxis, ilmiy matn, shaxs olmoshlari, anafora, katafora, ilmiy uslub.*

**Аннотация:** *В данной статье анализируется использование дейксиса в научных текстах на английском и узбекском языках. Сначала представлены взгляды лингвистов на феномен дейксиса, затем – материалы и методы исследования. Результаты исследования и их обсуждение подчеркивают роль и функции использования дейксиса в научных текстах. В заключение результаты исследования и взгляды ученых обобщены в виде общего вывода.*

**Ключевые слова:** *дейксис, личный дейксис, научный текст, личные местоимения, анафора, катафора, научный стиль.*

**Abstract:** *This article analyzes the use of deixis in scientific texts in English and Uzbek. First, the views of linguists on the phenomenon of deixis are presented, then the research materials and methods are presented. The results of the research and their discussion emphasize the role and functions of the use of deixis in scientific texts. In conclusion, the results of the research and the views of scientists are summarized in the form of a general conclusion.*

**Keywords:** *deixis, personal deixis, scientific text, personal pronouns, anaphora, cataphora, scientific style.*

In English linguistics, deixis, from the Greek “deiknynai” - the concept of showing, expresses the dependence of words on the context in the process of

communication. Scientific works based on research conducted by Uzbek linguists provide a comparative analysis of the pragmatic and semantic aspects of deixis.



Below are the main types of deixis in English and their components:

**Personal deixis.** Personal deixis serves to indicate the participants in the communication. That is, the first person: refers to the speaker, the second person: refers to the listener. In Uzbek, this is distinguished by the respectful form “you”, while in English only “you” is used. Third person: refers to a person or thing that is not directly involved in the communication.

**Deixis of place.** Indicates the location of things or people in relation to the speaker. Proximity: a place close to the speaker. Distance: a place far from the speaker.

**Tense deixis.** Expressions related to the time of speech. Present tense: Time of communication. Past and future tense.

**Social deixis.** Reflects the social relationship, rank, and status between the speaker and the listener.

**Discourse deixis.** Used to refer to the text itself or to specific parts of it. The speaker is at the center of any deixis. All indicators are interpreted relative to the speaker's location and time of speaking.

In linguistics, the concept of a sign is interpreted in a broad sense. The concept of a sign encompasses various semantic groups: color, taste, character and condition, size and shape, etc. In the process of speech, a sign, in addition to being directly expressed through certain language units, also appears through units that refer to it. Accordingly, units that represent a sign are classified in linguistics into the following types:

1. Language units that directly represent a sign;

2. Language units that refer to a sign.

The deictic units that refer to a sign through certain linguistic units create a deictic sign. The linguistic units that represent the deictic sign are considered deictic units that refer to a sign. N.D. Arutyunova noted the deictic units that refer to a sign as units that demonstrate the basic mechanisms of pragmatic semantics.

The units that refer to a sign are diverse, and based on existing research, they can include demonstrative pronouns such as that, this, this, this, that, such; adjectives that refer to the object's sign and some relative adjectives, nicknames of people and some nicknames given to them, and proper nouns that represent symbolic names can be included.

As noted above, proper nouns can also refer to a sign. In the following verses, such a deixis refers to the sign of grief, while the proper noun Layli refers to the concepts associated with this name:

- Don't cry, you're going to be so sad,

- Layli gives her name as a gift. Feel free.

We can also see that the adjective performs a symbolic function in a poetic text through the combination of the empty cradle in the following lines. Here, the symbol of the psyche of a mother who was separated from her child early is referred to:



- The woman woke up startled. Alla said hoarsely,

- And he hurriedly rocked the empty cradle.

The analysis shows that the context of the text plays an important role in determining the referent of the units that form the deixis of a sign. Pragmatic analysis of these units serves to further reveal their deictic nature.

In the Uzbek language, along with words denoting degree and quantity, denoting units are also used. Such denoting units express the quantity of the object and create quantitative deixis. This type of deixis was studied by the linguist Y.I. Sheygal. He considered quantitative deixis to be a deixis that is mainly understood through the denotation of words that enhance the meaning, that is, words denoting degree.

It is known that in speech, the interrogative pronouns how many, how many, the definite pronoun how many, the indefinite pronoun no how many, the interrogative pronoun *allaqancha*, *qandaydir*, the adverbs *juda ko'p*, *buncha*, *ana buncha* express the reference to quantity and degree. Also, the adverbs of quantity and degree in our speech such as *oz*, *ko'p*, *sal*, *ancha*, *ana* are also used as deictic units.

Deictic units that indirectly express sign and quantity are diverse, and it is appropriate to study and analyze them in the context of the text. The deictic units that express sign and quantity used in Osman Azim's poems also serve to refer to the mental state of the hero and the

reality that has occurred. In addition to the conciseness of the image and the expansion of the scope of the poetic text, they also serve to connect parts of the text.

The third chapter of the study is entitled "The Expression of Deixis in Poetic Texts as Sociopragmatic Content and Subjective Evaluation." The first paragraph of this chapter discusses "The Expression of Social Deixis in Poetic Texts." In the process of communication, a person obeys the moral and social rules of society even in his speech.

He enters into communication in his speech, aware of the place, position, i.e. social status of himself - the speaker, the listener, and the third person - in society - gender, age, profession, and financial status. "The task of pragmatics is to study the systematic connection of language with context.

The use of certain pragmatic resources by individuals with different social statuses in different situations is also important for sociolinguistic analysis. This indicates the need to take into account the social status and status of the speaker in the analysis of a literary text, and to pay attention to the social roles he or she performs.

Initially, L. Raupova focused on the sociopragmatic study of polypredicative units in dialogic discourse, but later a number of studies on the sociopragmatic aspect of the literary text emerged, using the example of a specific author.

Sh. Safarov expresses the following attitude about social deixis: "When



talking about the social signs of the deixis phenomenon, the role of the participants in the communication, their levels of social stratification are also determined in the speaker-addressee relationship.” In the process of communication, the social status of the participants is determined by their profession, position, kinship status, position and place in the family, etc. When a person enters into communication, he tries to attract the attention of the listener, to draw him into the speech process. To start this process, he uses units of address, forms of speech etiquette.

In the Uzbek language, along with linguistic means, extralinguistic means are widely used in the formation of social deixis. Personal pronouns are as active in the formation of other types of deixis as they are in the emergence of social deixis. The ability of pronouns to be used in relation to any person, regardless of age or gender, whether older or younger, female or male, in general, is useful in fulfilling their function as social deixis, depending on the speech situation.

As is known, in the Uzbek language, the personal pronouns I, we, in the singular and plural, denote the speaker; you, Ma'lumki, o'zbek tilida birlik va ko'plikda men, biz kishilik olmoshlari so'zlovchi shaxsni; sen, siz the person to whom the speaker's speech is addressed; he, she, it represents a person who is not participating in the speech communication. In speech, the speaker uses the pronoun you to refer to the listener, as well as to people he, she

considers younger, equal, or close to him, her, as well as to indicate a lower social status and to express disrespect.

Linguist Sh. Iskandarova, speaking about the functions of the pronouns you or you in speech, explains that in the Uzbek language, the forms you/you are adapted to the circumstances and have high stylistic coloring correspond to the form of speech habit, while stylistically simpler, more crude units correspond to the form you.

In the Uzbek language, socially acquired lexical units play an important role in the formation of social deixis. Dialect-specific words, jargon and argot, kinship terms, and words related to professions play an important role in the emergence of social deixis.

The use of such words in the speech of the participants in the dialogue indicates their social status, such as the field of their profession, the dialect they speak. Such units “determine the character of an individual, formed under the influence of his profession, position, and status, along with the obligations of this person, and the position he occupies in the communicative act.”

Before addressing the addressee, the speaker necessarily pays attention to his age, degree of familiarity, position, profession, nationality, degree of kinship or other closeness, and accordingly selects a unit of expression. Researcher R. Davlatova emphasizes that in scientific sources, units of expression are interpreted as “an indicator of social relations between the speaker and the



listener”, “a specific marker of social relations”.

- My son, forgive me,
- My white bone, have mercy.
- In this rocky world,
- I have lived like a grasshopper.

In these verses, the father, who is speaking, is in the position of the listening child, and the speaker feels guilty in front of his child, and blames his own weakness for his downfall. He expresses his high regard for his child’s social role by saying “My white bone,” while he himself lives a life of hardship in a humble position.

In the Uzbek language, the social status deictic is also expressed through colorful lexemes such as *volidayi muhtarama*, *padari buzrukvor*, *qibgohim*, *qozichog‘im*, which are used instead of units denoting kinship.

- My son, don’t you recognize me?
- I gave birth to you. I am your mother, my honey!

The deictic unit of the second line of the poem, “honey”, is used to indicate that the subject is in the social role of the mother. Social deixis in poetic texts refers to the social status of the speaker and listener. In the poet’s poems, the speaker appears in various social roles: mother, father, child, brother, husband, lover.

The second paragraph of this chapter is entitled “The role of units expressing emotional deixis in the poetic text.” It is well known that in the process of verbal communication, a person’s feelings and his personal attitude to events taking place in reality are

embodied. Therefore, the consideration of linguistic signs reflecting emotional attitudes as means of emotional deixis deserves special attention.

Sh. Mahmudova divided the factors that express emotional deixis into two groups:

1. A factor that is above the situation, that is, independent of the situation, is based on national culture, and national-culturalism is manifested not only in speech, but also in character, in the expression of the feelings of the participants in the speech;

2. Situational factors depend on the situation, relationship, age, gender, and experience of the participants in the conversation.

Emotional deixis is the result of a person’s relationship with reality, and its means of expression are linguistic units belonging to different levels of the language system. Emotivity is inherent in any speech act, the speaker is not neutral in perceiving the reality that is happening, but directly adds his attitude to it, or rather, his feelings.

This is manifested through various means. The expression of emotionality in speech activity in various forms and levels is formed through speech units such as the purpose of expressing emotion, modality content, and intonation.

According to V.V. Shakhovskiy, the content and expression of emotional speech structures used by different speakers are related to the need and purpose of the participants in the



communication for the expression of emotions.

This need is determined by the speaker's attitude to reality and the purpose of his perception. It is the linguistic expression of this purpose that is the manifestation of emotional deixis.

In the Uzbek language, there are various deictic units that indicate the emotional state of individuals. Phonopragmatic means play an important role in fulfilling this task. In particular, phonetic phenomena such as intonation and prolonged pronunciation of sounds, doubling, indicate the different emotional states of the speaker.

- I have seen happiness. I have seen it. Clearly,

- A sudden encounter in the midst.

- A winter day. Wrapped in my coat,

- I was stunned: – Wow!

In these lines, there is a hint of the speaker's emotional state through the

lengthening of the sound in the exclamatory sentence, while in the following lines we can see that this state is expressed through the lengthening of the sound in the verb.

One of the active morphological units that indicate an emotional state in the Uzbek language is exclamations expressing feelings. The fact that a group of exclamations such as Oh, eh, e, voy, ohho, ura, obbo, uh, dod, eha... do not have a lexical meaning when used independently, and the definition of the meaning they express in the context of the text shows that it has a pragmatic character, and that referring to the emotional state of the participants in the speech is inherent in the deictic function.

The research work illustrates the expression of emotional deixis in a poetic text by the above-mentioned exclamations through examples.

## LIST OF REFERENCES:

1. Sarbarova D. "Analysis of unusual types of deixis in the poems of Osman Azim". *Science and Innovation*. 2022-yil. Pages: 2038-2041.
2. Sarbarova D. "The study of dexis in uzbek language". *GALAXY international interdisciplinary research journal*. 2022. Pages: 103-105.
3. Sarbarova D. "Analysis of theoretical views on the term presupposition". *Educational Research Universal Sciences*. 2023. Pages: 673-675.
4. Sarbarova D. "Analysis of theoretical views on linguopragmatics and its formation". *News from the National University of Uzbekistan*. – Tashkent, 2023-yil. Pages: 277-279.
5. Sarbarova D. "Specific characteristics of deictic units used in poetic texts". *Khorezm Mamun Academy Newsletter*. – Khorezm, 2024-yil. Pages: 372-375.
6. Sarbarova D. "Deictic properties of pronouns and numbers in poetic texts". *New Renaissance*, 2025. Pages: 152-156.