Representation Of Phonetic And Syntactic Means Expressing Personal Social Characters In Uzbek

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Abstract. This article analyzes the expression of phonetic and syntactic means of expressing the social characteristics of a person in the Uzbek language.

Keywords: Personality, social, linguistics, discourse, phonetic, lexical, syntactic, philosophical, sentence, text.

INTRODUCTION

Linguistics is a science that determines the formation and development of various humanistically oriented fields, and at the same time, studies the theory of linguistic personality.

At the current stage of the development of linguistics, while the theory of human personality is actively developing, the interest in personal language and its study has increased significantly not only in linguistics, but also in psychological, philosophical and linguodidactic aspects. There are different approaches to linguistic personality in modern sciences (Y.N. Karaulov, V.I. Karasik, A.A. Melnikova, K.F. Sedova, O.E. Morozova, O.V. Sirotinina, I.A. Stern, V.D. Chernyak and others).

Recently, a new line of research has appeared in linguistics. Linguists studied the speaker's language and created a portrait of his speech. Part of the speech portrait is aimed at describing the phonetic features of human speech. The idea of linguistics was created as an interdisciplinary term idea, its essence is manifested from the point of view of philosophy, sociology and psychology. This concept reflects the state of the human inner world. According to linguists, a person's language is a person who is studied in terms of linguistic ability to realize speech activity. In other words, these are the unique individual characteristics of the speaker, which allow him to understand the speech of the interlocutor in the process of speaking in the sense that the speaker has in mind. In addition, the language of a person is understood as a set of reasons that influence the speech behavior of a person, and a person uses language to exchange ideas with those around him. This is a communicative person. In addition, researchers believe that the language of a person, his speech is proportional to the culture and customs of the place where he lives. Because its lexicon is based on the ability to express the thoughts, traditions and values of this place. Nowadays, studying the language of a person is one of the most promising problems of linguistics. Thus, a person's language is an opportunity that a person is able to perform speech activity. There are many definitions of linguistics, but all of them are related to the language and manners of speech. Personal language includes phonetic, grammatical and lexical features of the speaker. This complex of aspects is an opportunity to provide perfect and correct information about the language of a person. In addition, the linguistic representation of the speaker includes the reasons for his actions. Therefore, it is impossible to think about a person's language without studying the reasons for speech characteristics. One of the most common causes of speech derivations is the social environment in which the speaker lives, since most speech habits are formed under the influence of the environment.[1]

"Can't you look at the table?" - said Asadbek in a slightly bitter tone.

- Are we not in a dead place, or have the seeds of fruits and vegetables dried up in the market?

"Now... I want you to have a good time on the march." "We're going to freeze now," Kesakpolvan excused himself.

"Sit down," said Asadbek, "I sent Halim." Did you think twenty?

- Yes, we will do it in nineteen days. Mahmoud has respect, it would be a shame if we miss him right away.

- Where will it be?

- Here, the yard is wide, it's easy.

- How about looking at the sky?

- We will bring three or four parachutes and block them.

- It won't happen. Talk about the length of Anhor. Say more correct words.

- I will find the cock of the elders. Or will he bring your Sobitkhan from Kokon?

"Don't bother him." From now on, you should keep an eye on the boys so that they don't become widows. I told you before, didn't I? do you remember Look at the time, it has become thinner. Did you close your cash register?

- I already closed it.

- Are the children of the harvest peaceful?

"Gah, if you say so, I made it so that it will land in your hand."

- Haidar, now there are only two of us. We started together, and in the end we were left.

"What do you mean at the end?"

"Everything will come to an end, brother." I lean on you, don't leave me alone. Asadbek's lie, wrapped in a painful tone, sounded like the truth and melted Kesakpolvan. "Yes, now he has taken his death on his neck," the thought lit up his mind (T. Malik, Shaytanat, book 4, page 42).

During the conversation between Asadbek and Kesakpolvan, the inner world, culture and spirituality, lifestyle of both characters came to light. Asadbek's sarcastic tone, "We are not in the place of death, are the seeds of fruits and vegetables dried up in the market?", "Talk about Anhor. It is not difficult to see that he gave such an order in order to show off his face in front of people through the words "Say more correct words". In fact, what

is the importance of a table and a table for a dead person?! It is not difficult to understand that Kesakpolvan's sentences "Mahmud has respect, it will be a shame if we miss him immediately", "I will find the old man's cock" that he is a "hero" who obeys orders without words. Asadbek's "Everything will come to an end, brother. I rely on you, don't leave me alone," Kesakpolvan said by himself, "Yes, now he has taken his death on his neck", which clearly shows his true humanity, his attitude towards his "friend". It seems that not only linguistic units, but also non-linguistic, i.e. paralinguistic tools, the mental world of the characters in relation to the situation show the social signs of the person in communication.

Emotional factors are a component of the image of the world formed in the mind of the subject (speaker). The emotional aspect, namely, the management of emotions, is an integral part of speech, which helps to reveal the social essence of a person and to understand it. The communication environment is accompanied by paralinguistic tools such as intonation and gestures, which serve to show the social characteristics of a person related to a certain situation and a certain period.

LITERATURE ANALYSIS
Syntactic organization of speech is one of the most important communicative tasks, which consists of grammatically different syntactic units (phrase, sentence, discourse, text and complex syntactic devices).

Yu.N. Karaulova, V.V. Stepanova, Yu.D. Apresyan, N.D. Arutyunova, T.G. Vinokur, N.K. Onipenko's scientific works reflect the characteristics of personal language. In particular, in these studies, the structure of the individual's language, linguistic relations with the person and his/her own texts, methods of creating portraits of the individual's language were developed. Issues related to the concept of the language of a large-scale person associated with the relevant theory made it possible to create an appropriate idea about the methodology of a comprehensive approach to language learning in modern scientific research.

One of the most obvious parameters of a person's language is lexis (vocabulary). Yu.M. According to Lotman, the list of the text's vocabulary is the list of its poetic world. However,

the issue of the syntactic construction of speech is also an important factor in the development of the language of an individual person, and as a result of the study of these features, a number of important directions were created in the linguistics of the 20th century.

The study of syntactic units is related to speech activity and its specific processes, it shows a person's level of knowledge and competence in syntax and determines his communicative ability.

M.I. Cheremisina, A.M. Lomov, O.L. According to Moskapskaya, an integral approach to the analysis of syntactic units is important in modern communicative linguistics. In this case, it is required to look at the structure of syntactic units as functional-pragmatic, communicative possibilities[2].

Professor V.V. Bogdanov includes the following among the human factor activated in the process of speech communication and the permanent and changing characteristics associated with it:

1) linguistic ability;

2) belonging to a certain nationality;

3) socio-cultural status (belonging to a certain social group, profession, position, education, place of residence, family status);

4) biological and physiological indicators (gender, age, health, presence or absence of physical defects);

5) mental-psychological type (temperament, pathological indicators);

6) changing mental state in relation to the situation (mood, temporary knowledge, purpose and interest);

7) permanent tastes, interests and habits;

8) appearance (dress, behavior, behavior).

We are thieves, the lowest people in your eyes. In fact, you are inferior. We are thieves, proud of it. Know: we are the most honest people. That is why only we have the right to decide the fate of people. Have you heard the word "chestnyaga"? Those are us. We do not shy away from honesty. There is no betrayal of a friend. Whoever dares to do so will lose his head. Do you have honesty? Is there loyalty? No! Nothing! There are two ways ahead of you: if you survive, you will go home after fourteen years. If your life is short, you will die here. Be aware that there are many snakes in this area. Kills in one bite. If you do our service well, we will protect you from snakes.

In the excerpt from the language of the thief Tengiz, he is proud of his profession (We are thieves, we are proud of it), that he does not even think that his work is a sin (Know: we are the most honest people), worst of all, that he is capable of deciding the fate of people (That is why he decides the fate of people only we have the right to decide) is a characteristic and suitable target for the character's living conditions, "profession". Through the word "Chestnyaga" he wants to emphasize that the thieves are truthful. In society, it is normal and natural to look down on a group of thieves. Because because of thieves, people suffer unexpected damage and disturb their peace. But the thief tries to convince the "honesty" of himself and his companions in his speech. In their eyes, other people in society are inferior (In fact, you are inferior). As if they are right and pure and other people are flawed and guilty (Do you have integrity? Loyalty? No! Nothing!). It can be seen that every person in the society thinks and lives according to his social affiliation. But at this point it should be emphasized that Tengiz was not born a thief. His ancestors were not thieves either. He didn't even betray my children. He was a thief to his husband and intended to destroy the property of those who invaded. He is not a thief, but an avenger, a murderer! But he received the negative title of thief. There is no special way to take revenge for him. So, in this place, it is not the lineage, origin, but the social situation, the shocks of life that have caused him to mature in this way.

The lexical, phonetic and syntactic tools that serve to express and realize the social characteristics of a person are directly and indirectly related to the living conditions, profession, and lineage of a person. Interpreting social signs based on only one factor does not fully reveal its essence. A person's speech is realized depending on a number of pragmatic factors.

"I am Tengiz!" Will you do my service?

- No. - Think and answer.

- Whatever I answer to Bublik, I will answer you the same.

"Aren't you afraid of me?"

"Why should I be afraid?"

- Nuriddin smiles while looking straight at him.

- You will beat me, if you go further, you will kill me. People are afraid of death. That is their ignorance. Whether he is afraid or not, he will die, right? I am not afraid of death. So I'm not afraid of you either. I fear only Allah.

"You're right, kid!" But there are different types of death. It hurts to die young. I, for example, do not want to die now. I still have a long time to live. I have accounts with many people.

- This is not something that can be done with you according to my wishes. It all depends on our destiny. But God may give you long life.

- Why? - Tengiz was really surprised by Nuriddin's words.

- God has a promise: some people prolong their lives so that they commit more sins. (Tahir Malik, The Dead Do Not Speak (short story). p. 6).

In this passage, a conversation between Tengiz and Nuriddin is given, in which, through Nuriddin's speech, it can be seen that Nuriddin's piety, fearlessness, not turning back from his chosen path, is the true prototype of an Uzbek man. I haven't read his I... I graduated from the eighth grade and went to the field. Then they were called to the military and sent to Afghanistan. Then these men... I haven't read a single book in my hands.

In the process of linguistic activity, the social class of the interlocutor is taken into account in the selection of the form of communication and language units. But such classification is often related to the speech situation.

Aspects such as the speech situation, the social status of the interlocutors, the characteristics of the speech acts performed by them regarding moral and spiritual norms are important features of the communication system. [3].

As Hamid tried to release his hand, Otabek said:

- Do not fall in love too much, Hamidboy, I will release your dagger hand now, but until then I have two words with you!

Hamid was still struggling to free his hand.

- Don't worry, Hamidboy!

- If you are a brave young man, put my hand!

- Don't fall in love, I will! - said Otabek... (A. Qadiri, Past Days)

In Otabek's speech, the same grammatical meaning is applied to Hamid in two different ways, which are characteristic of this grammatical meaning. In one place, in the form of infatuation, in the second place in the form of infatuation. In the verb forms of love, kuchanmangiz, the person-number form is layered, in which it has a number of pragmatic meaning features such as "historicity", "bookishness", "elevation", "typical of the palace environment", "formality", "artificiality", "respect". is characterized.

The use of the grammatical form [-ng] in the form [-ngiz] means "pinch", contempt. In particular, if the linguistic means of "you" are used in relation to people who are usually referred to as "you", an ironic meaning is expressed. The sarcastic mood born as a result of Otabek's hateful attitude towards Hamid deserves to be evaluated as an active pragmatic factor that manifests the meaning of the person-number form of the verb "piching, kesatiq".

Hassanali:

"Now be blessed," he said.

Otabek looked at Hasanali, unable to understand. Hasanali took the golden cloak from his arms and put it on the sandal.

- What kind of coat is this? - asked the bek.

- I said, be blessed.

- What should be blessed?

- To you, chastity and love are like a box with a wife

father-in-law,   daughter-in-law   to Hasanali...

- What do you mean?

- Don't ask what I said and believe what I said, - Hasanali said with a laugh, - I decided to marry you to the box store's daughter, and I made my decision this night with Ziya Shahichi... that is, we got engaged to the box store's daughter for you.

Otabek hurriedly asked:

- Why are you engaged?

To Kutidar's only interest, - said Hasanali...
(A. Qadiri, Otkan kunlar).

CONCLUSION

Through the conversation between Otabek and Hasanali, despite the difference in their social class, it is shown that Otabek is a person rich in meaning, he has a warm attitude towards Hasanali, he sees him as a "father instead of a father, a spiritual father". The dialogue between Otabek and Hasanali is an asymmetric speech. (Otabek is a father, Hasanali is his slave.) The illocutionary act in speech is explicitly expressed in the Hasanali language ("We betrothed you to the daughter of a box-builder"). Effect of the perlocutionary act of the speaker (Hasanali) on the state of the illocutionary act of the interlocutor (Otabek) "Otabek hurriedly asked: - What kind of girl are you engaged to?" realized through speech. By using the -dir form of the accusative relative suffix -tir in the word "Uylandanka", the -ka form of the accusative suffix -ka in the word "kizigya", the suffix -like in the words "chastity", "love" instead of the affix -li in the current literary language, the author shows the past era and the events. He showed his unique style of communication. In the verb forms "So'oramingiz", "Ishonaberingiz", the person-number form is layered, and it is characterized by such pragmatic meaning features as "historicity", "bookishness", "elevation", "characteristic of the palace environment", "officialness", "respect".

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