



## LINGUOPRAGMATIC CHARACTERISTICS OF PERSONAL PRONOUNS (UZBEK AS AN EXAMPLE)

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**Abstract:** In this article, the linguo-pragmatic features of personal pronouns are analyzed on the basis of examples. The role of personal pronouns in the implementation of the communicative goal and communicative tactics of the adjuster in the speech process is highlighted. In addition, in this article, one of the personal pronouns is used instead of the other to express different speech meanings: emphasis, arrogance, boasting, humility, distinguishing, respect, national mental characteristics.

**Key words:** personal pronouns, personal interchange, speech process, communicative strategy, communicative intention, speech acts.

**Introduction:** In pragmalinguistics, the speech process, communicative intention, speech content, speech acts, speech situation, implicit and explicit structures of speech are studied, and the participation of linguistic units in this process certainly takes a special place. In particular, pronouns play an important role in the speech process. Although it has little lexical meaning, the presence of a pronoun instead of a noun, adjective, number, adverb, or even a word combination ensures the activity of the word group in speech. Components of communication: personal pronouns take an active part in the relationship between the speaker and the listener (in the form of direct or indirect speech). For example, the 1st person singular and plural personal pronouns -men, -biz remain active in the speech of the speaker, and the 2nd person pronouns -sen, -siz remain active in the address of the speaker to the listener. Even though the pronouns of the third person -u, -ular serve to express a person who did not participate in the speech process, but these pronouns are used when thinking about others in the speech of the speaker.

**Main part:** Personal pronouns become a necessary language unit in the process of communication. For example, the main communicative function of this pronoun is to express oneself of the speaker through *I*: I study, I say, etc. However, from the point of view of the speech situation in Uzbek, the pronoun *I* is not always used in the communication process. Because even if the speaker does not say *I*, there is no doubt that he is the author of the sentence. It is understood that the sentence is about the voice of the speaker through the person-number suffixes in the clause. Sometimes, based on the communicative intention of the speaker, the personal pronoun *I* can be left in the sentence. For example, in the sentence "I cleaned the house", the speaker uses the pronoun "*I*" in order to emphasize and distinguish oneself. In some cases, there is a pragmalinguistic need for their participation in the structure of the sentence. *I'll take a rest once in a while, / Brother, don't traduce somebody to me* (A. Oripov). While it is possible to remove the pronoun from the first line of the clause, it cannot be done in the second line. It remains unclear to whom the speech is directed.

There are situations in the course of conversation which *I* must be used: *What do you say to me, go, tell your mother!* If this pronoun is not used, the listener will not be clear to whom the speech is directed: *What do you say, go, tell your mother!* Let's say that the conversation of the interlocutor is aimed at the speaker. Even so, the meaning of the two sentences is different. In the first sentence, there is a tone of anger, bitterness, and displeasure. The latter lacks these expressive features. So, we can say that the part expressing the emotional state in the first sentence is only *I*.

In the communicative process, other personal pronouns can be used instead of the 1<sup>st</sup> person personal pronoun due to the demand of the situation or to create speech individuality and for other reasons. For example, instead of the 1<sup>st</sup> person singular *I* personal pronoun, the 1<sup>st</sup> person plural pronoun *we* can be used. O. Yusupova's monograph "Functional-stylistic features of pronouns in Uzbek language" contains the following points: Personal pronouns can enter into a mutually synonymous relationship even in the process of indicating the person. Accordingly, texts use the pronoun *we* instead of the pronoun *me* to refer to a single person for specific purposes. At such a time, two directions can be observed in its semantic meaning: on the one hand, the meanings such as bragging, pride, boasting; on the other hand, it expresses the meaning of humility [4.B.37]. For example, *Nargiskhan is now our wife. My father also believed that such people are very honest: he started plastering the yard wall again with straw.* (O. Hoshimov) in the sense of boasting, pride, the personal pronoun "*I*" was replaced by the pronoun "*we*", in the following sentence there was an interchange of person for modesty and humility: *"Now, master, we couldn't read!" The chairman sat down. We said a plan, we said we will torch the economy. We want our children to be scientist* (O. Hoshimov). Sometimes the pronoun *we* remains in the place of *I*, it also reflects that the speaker is in a good mood: *Crazy! Bear! Shahnoza caressed and threatened again with the spoon in her hand. Bad boy! You know, we have weapons. If I hit you! So she wiped my lips with her handkerchief* (O. Hoshimov).

In monologic speech, the speaker uses the pronoun "*you*" instead of "*I*" when he refers to himself. *I don't know... stop, stop, Muhammad Taragay! Why are you angry with the prince?* (O. Yakubov).

The 2<sup>nd</sup> person pronoun "*you*" represents the listener. In the current literary language, the pronoun "*you*" is used to refer to a person younger than or close to you such as: *You are still cheerful and good.* (M. Yusuf). *My friend, I will hug you in my thoughts, / I will wait for you in the Khazan* (A. Oripov). The use of the pronoun "*you*" in relation to younger people is considered the norm of the current Uzbek language. Historically, it was different. M. Koshgari said that the Turks say the word "*you*" to children and servants, while the Oghuz say the opposite and say "*you*" to adults and "*you*" to children [2. -B.326].

In Uzbek language, the pronoun *you* is active instead of the pronoun *you* in relation to the listener (2<sup>nd</sup> person, singular person). It shows respect to the listener. In the speech of the people of the Fargana Valley of Uzbekistan, the pronoun "*you*" is also used for small children, and this is considered as a simple of the culture of communication.

Sometimes the use of the pronoun "*you*" in place of the pronoun "*you*" can be sarcasm, it can also express the meaning of pity: *I heard that you are a boy who comes home carelessly, is that true, my dear?* In some cases, this personality trait gives rise to sarcasm. For example, *are you still human? Can you compete with me?*

The suffix -lar (-s) is added to the pronoun "sen" ("you") and the following speech acts appear in the communicative process:

-contempt: *You don't know anything! I wonder what they teach you in your institutions? what are you You start to study with practice... You finish with practice;*

-expresses hatred, anger: O. Hoshimov keeps this pronoun in the language of "dukhs" in Afghanistan: *Are you Uzbek? "Dux" spat blood from between his cracked lips and gritted his teeth. No! You are not Uzbek! You are not Muslim! He laughed hysterically. You are "shoravi!"* (O. Hoshimov);

-mocking, laughing at someone increases the otenka: *Your grandfather brought you a new grandmother! Lola said with a nervous laugh. Soon your grandmother will give birth uncle to you. You are carrying!* (O. Hoshimov).

Instead of the third person pronoun he, sometimes in the process of Uzbek communication, he and this person are used to express respect for a person, and it embodies the Eastern mentality: *This person is my brother Bakhtiyor...* (O. Hoshimov).

Sometimes it can be used in this way to express irony and sarcasm: *If he speaks without looking at the paper, he can't say his name, and this person is a marshal!* (O. Hoshimov).

The grammatical function of the pronoun "we" is to express the speaker and other persons involved in the speech process or the execution of the action: *Himself, we are called a people who are thirsty for knowledge and what is the difference between the people who are hardworking and non-working!..* (A. Qahhor). In addition to the general meaning of the plural, sometimes it also means two specific people: *Why didn't God bring us together?* (O. Yakubov).

In the process of meaning togetherness and generality, the semantic scope of us expands even more. It goes beyond the scope of reference to a person and refers to some organization or agency, their representatives: *We need clear evidence, not a general statement. We must find out the truth, find the murderers of your husband* (O. Hoshimov).

Sometimes the omission of 'we' causes the phenomenon of metonymy, and it takes over the function of another word in the sentence: *Did you study in our institute! said still smiling* (O. Hoshimov). This situation is more often observed in the speech process. It also creates a highlighter shade. Let's compare: *As soon as our car came to a stop, a machine gun went off in the "Burbukhayka" cabin.* In some cases, the retention of the pronoun we is even more special: *Our Madiyev, how much does he lie; Free us Rajabov, jo-o-on brother;* (T. Murad). Here it is good that it means plural and that it stands in place of another word. It also refers to the common affinity of people, nation, place of residence, etc.

So, personal pronouns are very active in the speech process, especially in dialogic speech. Therefore, B. Urinboyev and D. Urinboyeva say that dialogic speech cannot take place without personal pronouns" [6. B.117]. In addition, they participate in the usage of the communicative intention and purpose of the speaker, in the creation of various speech acts.

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