

PRAGMATIC APPROACH TO PERSONAL SPEECH

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ABSTRACT

Today, the social approach to language is becoming more and more interesting, and the audience interested in the essence of the issue is expanding. Indeed, the problems of man and language, the speaker's consciousness, the linguistic manifestation of the national mentality are widely interpreted. The article discusses some factors affecting human speech, and provides examples. At the same time, it is emphasized that human speech reflects the culture and spirituality of the nation.

KEY WORDS: language, speech, individual speech, people, nation, culture, mentality, internal factor, external factor.

INTRODUCTION

When a person grows, he seeks knowledge and enlightenment. In this regard, it is difficult to talk about development if we do not ensure the integration of our sciences with world scientific news in the field of science. The same can be said of existing and developing areas of linguistics. In particular, the study of the field of linguistics, research methods, goals and objectives, which play a central role in the study of linguistic and personal relationships, meets modern requirements.

World experience shows that this is the right way to start studying the social nature of any language by studying individual speech, which is a complex but complex process of linguistic-personalological analysis. This is one of the problems.

Serious attention paid to the development of the study of individual speech, of course, affects Uzbek linguistics. For this reason, we tried to express the factors that determine the specificity of an individual language in relation to the Uzbek mentality.

MAIN PART

Before we can think about human speech, we need to determine what kind of process it is. In linguistics, there are different views on the role of individual speech in the language system. For example, scientists who interpret human speech as a speech unit ask what the nature of their characters is, whether human speech should be called a speech process, or whether human speech should be interpreted as a result of a speech process. Put on the agenda. The question of whether a person's speech is a category of speech is interpreted in psycholinguistics as the "speech process" or "the result of speech activity".

Since the 1990s, Uzbek scholars have focused on studying the problem of personal speech as part of the analysis of literary texts. In this regard, it is necessary to mention the textbook of B. Urinbayev, R. Kungurov, Yu. Lapasov "Linguistic analysis of the literary text". Topical issues such as the appearance of personal speech, their general and specific features, linguistic analysis of personal speech, methodological principles, the choice of means of expression in relation to the problems of creating personal speech and their role in the structure of personal speech are illustrated.

This list can also be continued with the physical, mental and social status of the speaker and listener. It should be noted that in addition to personal speech, education, a foreign language (sometimes languages), social, economic, political, religious status, national and national cultural heritage, values, traditions of the individual and the society in which he lives. etc., it also depends on the individual aspects of people or themselves, or rather on general factors related to the human race.

Various factors of character and appearance that affect human speech, allow us to classify this speech in different ways. For example, while some linguistic and personal scientists classify factors that influence human speech, biological, psychological and social types, in others we find other types of this classification

- psychological, national-cultural, social. There are also the following classifications of factors affecting human speech in science:

- Objective and subjective (factors depending on the speaker (objective) and independent of the speaker (subjective));
- Factors of positive and negative states associated with the dialect;
- Anthropocentric and sociocentric factors;
- Extra linguistic and reflect linguistic factors;
- Significant, methodological, and special linguistic factors, etc.

The influence of age characteristics on human speech can also be considered in detail. When we talk about the influence of age characteristics on a person's speech, we mean a child who speaks, a young man who speaks, middle-aged men or women who speak, an old man or a woman who speak. Among them, children's speech is usually characterized by variability not built into certain speech patterns.

We often see the influence of age characteristics on a person's speech both in the speech of the main characters of a work of art, and in our everyday life. In this regard, it is also important to take into account the relationship of the spoken language of the person being analyzed with the local and literary language. As V.V. Vinogradov noted in his work "On the Language of Fiction" (1959), it is impossible to study the historical movement of the language of heroes of fiction in complete isolation from the history of the national language and its various branches. A person who is the main character of a work of art can distinguish between two types of speech:

- 1) Modern personal speech (created today)
- 2) The speech of a historical figure (created in the past)

One can also observe two types of speech of a modern person, namely: a) the speech of a modern person on today's topic; b) the speech of a modern person on a historical topic. For example, the speech of the heroes of S. Ahmad's short story "Qorakuz Majnun", the speech of the heroes of O. Khoshimov's novel "Tomsuvok", the speech of a modern person on the topic of today, the speech of Amir Temur in the novel "Ulug Sultanat" by M.Ali, the speech of Farkhod, Shirin, Khusrav in the novel "Farkhod and Shirin" by Navoi are also speeches of historical figures.

A person can sometimes know about the age of the person with whom he is talking, without even seeing him (for example, by phone).

In the speech of young people, we sometimes observe jargon, slang, barbarism, which distort the quality of their speech. Typically, such cases are not found in the speech of most older people.

For example, in "Bygone days" by A. Kadiri we understand the age of the heroes Otabek, Hasanali, Rakhmat from their speech:

Otabek introduced the guests to Tanche (a low square table, which is placed above the recess in the earthen floor with hot coals and is covered with a blanket from above; serves to warm hands and feet in winter and to warm feet at night during sleep; the entire structure is also called sandalwood - a table, a pit, a blanket) and asked Hasanali after the blessing:

- Are you okay father?
- Thank God, - Hasanali said, - I am a little relieved.
- If I order some work...
- Come on, son.
- Thank you, father, or you can make us some tea.
- Well, sir.

It is known that the Uzbeks have a saying: "Respect the elder, respect the younger." The content of the proverb, which serves to educate this behavior, is also reflected in non-verbal actions in the speech of young communicators. This can also be seen in the example below. Fifty-five years old, Babur immediately got up and greeted his grandmother when he entered the classroom, patting his white satin shirt. (Starry Nights, p. 36).

In recent years, researchers have focused on issues such as the exchange of ideas, the study of the process of communication, the nature of social speech. It is known that communication occurs through verbal and non-verbal means. Communication is such a complicated process that verbal means can completely convey an idea that cannot be transmitted using non-verbal means. "The use of non-verbal means in the communication

process is one of the components of a communicative act, without communicative defects of communicators, and is assessed as an attribute of communication.” Although non-verbal means play an important role in the culture of communication, they also reflect the social status of the addressee and the addressee. Non-verbal means are associated with such factors as speech

conditions, means, the process of communication, the mental state of the addressee and the addressee, their relationship with each other, national-cultural, age, gender, position. Although non-linguistic means are involved in communication, it is also expressed differently depending on the position of people in society. This can be seen in its specific aspects, especially in historical discourse. This is manifested through various actions. The actions of a high-ranking addressee differ from the actions of a communicator of a different position, that is, the power of humility is manifested in the actions of people of low rank in a historically high position. This is manifested in actions in different situations. In particular, non-verbal actions applied to the king (addressee) and applied to the king (addressee) differ from the communicator in a different position. That is, there is a difference between cases of going out with the back of a speaker who came to the king and cases of bowing at the entrance. In addition, the patting of both hands is considered unique to the king. Khoja Yahya Shaibanikhan, dressed in a large white turban and brown sagarlot, bowed to the throne where he was sitting. (Starry Nights, p. 165)

Ansari stood up and bowed to Akbar in two bows: - God grant you great justice in the Mahdi! – He said smiling happily, like saying the best he could. (Humayun and Akbar, p. 482).

The bowing action in the above example is mainly applied to the recipient, who occupies a high position in historical novels. This is often an expression of respect for the upper class and has become a habit. This bending motion may also vary with position. Although the body is more curved than the king, it differs from other high-ranking people in that the body is slightly curved. Because the main factor in this is characterized by the situation. In the above example, it was applied to the king. In the lexicon of historical novels, there are many cases of worship of a high-ranking communicator. It is also unique in every nation. The historical novels of Pirimkul Kadyrov were based on the rule of the Baburids living in India, and the novels reflected the customs and traditions of this people. This, in turn, is reflected in non-verbal means. Now, full of hope that the king called him, Lal Chand, who was in a hurry, put his hands on his head and bowed - Come, my lord! - He said. (Humayun and Akbar, p. 130); Lal Chand folded his hands, looked at his blended forehead, and bowed to Babur. (Starry Nights, p. 373)

The above examples illustrate the nonverbal actions of the addressee against the king, which are characteristic of the culture of communication of the Indians. It is still present in the Indians, that is, is leaning in the position where the arm is connected.

Next to Matvey Semenovich was a handsome young man of eighteen years old. - My son Akim! - he introduced him to Humayun. Both parents removed the headphones from the head in honor of the owner. (Humayun and Akbar, p. 201)

The above situation, taken from the text of historical work, also belongs to another nation, the Russian nation, which also meant respect for the tsar. That is, he took off his hat to the king and expressed his respect. Apparently, non-verbal means actively used in speech manifest themselves in a unique way in each nation. This is done in connection with the customs, culture and national mentality of this people.

In addition, in the sense of pleading, “kneeling”, “bowing” are also used in relation to the highest addressee. Kosimbek strove for this. Babur knelt before him and began to speak in a hushed and imploring voice: “My lord! May God give you strength! Now you are our pink refuge! ” (Starry Nights, p. 39); Having found time, Karachakhan, in a state of grief, came to the residence of Komron, knelt down and apologized to him. (Humayun and Akbar, p. 246);

- You are right, my lord, - said Turdibek, bowing, - I will gladly fulfill your order! (Humayun and Akbar, p. 55).

One of the non-verbal means used only against the rulers, that is, the king and queen, is the case of “leaving bowing down”, which is not used to designate another high-ranking addressee.

- Then bring the letters back so that the pliers are not damaged!” Humayun said firmly. “I will fulfill your order, even if I risk my life! - Lal Chand said and left on his back. (Starry Nights, p. 131).

One of the non-verbal means typical of kings is calling, clapping. This condition has been actively used by kings and queens throughout history. When the front of the river, which has been blocked for a long time,

opens, it overflows and becomes muddy. In the same way, Akbar's feelings squeezed into his heart began to stun him. He applauded and called chief clerk Ashrafkhan and began to give orders. (Humayun and Akbar, p. 472).

It can be seen from the foregoing that such non-verbal behavior is characteristic mainly of rulers. Among the non-verbal means used against high-level communicators, there are movements such as placing a hand on the chest, clasping hands and kneeling. The position of placing his hands on his chest in front of the rulers also means respect. This situation has risen to the level of tradition. In fact, the male communicators were clasped hands in front of the king. In the speech of female communicators, there is nothing complicated at all.

These non-verbal acts are also used in our modern culture of communication in the sense of respect. Irritated by the crowd, the boy put the sword and sword back into its scabbard, bowed to Humayun on the elephant and laid a hand on his chest, as if apologizing to him. (HA 35-b); Uncle and nephew saw Kosimbek riding astride the octagonal white grass, and in his honor they dismounted and shook hands. (UT 97 b).

Putting your right hand on the top of your heart means “respect”, “reverence” and expresses the meaning of sincere, sincere respect.

CONCLUSION

Thus, the characteristics of human speech, internal and external factors affecting human speech, the importance of studying human speech and its impact on linguistic development are extremely important. Indeed, human speech reflects a number of social spheres, such as folk culture, spirituality, their ability to perceive the world, their worldview and the results of the synthesis of their own thinking through language. Scientists approach the essence of the subject from a psychological point of view and believe that if a common language expresses the emergence, development, spiritual and material existence of a certain people who speak this language, then personal speech is a reflection of this community.

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