

## COMPARATIVE ANALYSIS OF PERSON DEIXIS FROM A GRAMMATICAL-SYNTACTIC PERSPECTIVE IN ENGLISH AND UZBEK FAIRY TALES

*Sh.J.Norkulova<sup>1</sup>, Dr.Jan Niklas Rolf<sup>2</sup>*

### *Abstract:*

This article concentrates on the use of personal deixis in English and Uzbek fairy tales and highlights the similarities and differences in personal deixis in these languages based on a grammatical-syntactic perspective in the analysis of various tales.

*Key words:* tale, person, deixis, pronoun, lexical, stylistic, grammatical, deictic means, event.

It is known that any sentence is based on a specific grammatical structure, and the process of grammaticalization manifests in different ways across languages. The term "grammar" itself carries multiple meanings. It can be structured as a comprehensive set of rules for language learners, or it may be a descriptive reference grammar developed through discussions among linguists. Additionally, "grammar" encompasses two major branches: "morphology," which deals with word classes, and "syntax," which focuses on sentence structure. When studying person deixis, it is essential to examine its grammatical-syntactic function within a sentence. As mentioned earlier, one of the main components of grammar is morphology, which studies the classification of words into specific morphological categories. In both English and Uzbek, person deixis is primarily expressed through personal pronouns.

A pronoun is a part of speech that can substitute for a noun or an adjective and may also replace other words, phrases, or even entire sentences by referring to them or posing a question. Pronouns do not have a fixed lexical meaning; their meaning is determined by the context in which they appear and the words or sentences they replace. The meaning of a pronoun is often understood from the surrounding context or previous sentences. Functionally, pronouns do not denote objects or their attributes directly; rather, they serve to indicate or express their existence. Morphologically, pronouns are not uniform and include different categories such as personal, reflexive, demonstrative, interrogative, indefinite, negative, and possessive pronouns.

The primary type of pronouns that express person deixis is personal pronouns. These pronouns refer to one of three persons: the speaker (first person), the listener (second person), and anyone or anything outside of the speech act (third person). In Uzbek, *men* (I) and *biz* (we) are first-person pronouns, *sen* (you, informal) and *siz* (you, formal) are second-person pronouns, and *u* (he/she/it) and *ular* (they) are third-person pronouns. Among these, *men*, *sen*, *u* indicate singular forms, while *biz*, *siz(lar)*, *ular* indicate plural forms.

However, sometimes *biz* (we) and *siz*, *ular* (you, they) can be used with a singular meaning. When *biz* is used singularly, it conveys humility or an effort to avoid self-emphasis. Similarly, *siz* and *ular* can refer to a single person as a sign of respect. In Uzbek, when *siz* is used as a formal pronoun to show respect, the suffix *-lar* is often added to express plurality.

When the suffixes *-ni* or *-ning* are attached to the pronouns *men* (I) and *sen* (you, informal) in Uzbek, the pronunciation undergoes a phonetic change where one *n* sound is omitted, and it is written accordingly. For example:

-*Men ko`taray, -deb, Qilichqora toshni ko`targan ekan, butun yerni karinja bosib ketibdi. Shunda karinjalarning podshosi:*

- *Mard yigit, bizning mushkulimizni oson qilding, biz yuz yildan beri shu tosh ostidan chiqa olmay zulmatda edik, endi sening buyurganingni qilishga tayyormiz, -debdi.*

In this example, the singular and plural forms of the first-person pronoun are given in the nominative case. The pronoun "men" (I) refers to "Qilichqora", which is mentioned next. The pronoun "biz" (we) is used in the speech of the ant king, referring to all the ants collectively. Additionally, the pronoun "sening" (your) is used in the genitive case in the singular form. As mentioned earlier, the omission of the *n* sound can be observed in this pronoun, indicating that the addressee and the speaker are engaged in communicative interaction.

<sup>1</sup> *Sh.J.Norkulova, A teacher of department "Translation theory and practice", SamSIFL*

<sup>2</sup> *Dr.Jan Niklas Rolf, A teacher of Deutsch Kasachische University*

-Xayr, ukam, ikkimiz onadan, otadan ajralgan edik. Endi men sendan ham ajraldim, - deb yig`lab - yig`lab yo`lga ravona bo`libdi. Bir necha kun yo`l yurib bir shaharga yetibdi. Qarasa, bir katta maydonga xalq yig`ilgan emish, u yerda bir qushni uchirishga tayyorgarlik ko`rib to`y-tomosha qilayotgan emishlar. Sunbul hayron bo`lib, keyin bilsa, qush - davlat qushi ekan. Uni podsho saylash uchun uchirayotgan ekanlar. Sunbul bir daraxtning yoniga borib, unga suyanib turibdi, davlat qushini uchirishibdi. Qush uchib-uchib, aylanib yurib Sunbulning boshiga qo`nibdi. Xalq yopirilib kelibdi, qarasa, davlat qushi Sunbulning boshiga qo`ngan ekan.

In the excerpt taken from the fairy tale "Sunbul and Gul," the personal pronoun "men" (I) is used in the nominative case, "sendan" (from you) in the ablative case, and "uni" (him/her/it) in the accusative case, serving to syntactically connect words within the sentence. Similar examples can also be found in English folk tales.

When the day of the ball came, they made such a fuss. Poor Cinderella had to rush about upstairs and downstairs. She fixed their hair in fancy waves and curls. She helped them put on their expensive new dresses. And she arranged their jewels just so. As soon as they had gone, Cinderella sat down by the fire and she said. "Oh I do wish I could go to the ball". The next moment, standing beside her was a lovely old lady with a silver wand in here hand.

As we can see, the nominative and objective forms of the third-person pronoun are used in the English folk tale "Cinderella." Additionally, possessive pronouns are also present in this text. The pronoun "their" indicates whose hair Cinderella was fixing and whose jewelry was being discussed.

Unlike Uzbek, English employs a separate set of pronouns to express possession: I - my, you - your, he - his, she - her, it - its, we - our, they - their. In Uzbek, possession is expressed through the genitive case forms of personal pronouns and possessive suffixes such as -im, -ing, -i, -si, -miz, -ingiz, -lari. The pronoun in the genitive case may sometimes be omitted in a sentence. However, possessive suffixes indicate the owner of a person, object, or the general meaning within the sentence.

In English, omitting possessive pronouns in a sentence can alter the intended meaning or create a different interpretation. For this reason, English follows strict word order rules and does not allow the omission of possessive pronouns.

The use of pronouns in different case forms inevitably affects their syntactic function in a sentence. For example, the nominative case form of personal pronouns is primarily used as the subject in a sentence. In the following excerpt:

The coal replied: 'I fortunately sprang out of the fire, and if I had not escaped by sheer force, my death would have been certain, - I should have been burnt to ashes.' The bean said: 'I too have escaped with a whole skin, but if the old woman had got me into the pan, I should have been made into broth without any mercy, like my comrades.'

The pronoun "I," which functions as the subject in the quoted speech, refers to "the coal" and "the bean" mentioned in the author's narration. Additionally, in the first sentence, the words "I" and "sprang" form a core predicative connection. The same phenomenon can be observed in the structures "I," "had not escaped," "should have been burnt," "have escaped," and "should have been made." In general, the use of personal pronouns as the subject is a common occurrence in linguistics. The following example further proves this point:

'What makes you pant so, my friend?' said the ass. 'Alas!' said the dog, 'my master was going to knock me on the head, because I am old and weak, and can no longer make myself useful to him in hunting; so I ran away; but what can I do to earn my livelihood?'

In this interrogative sentence, the pronoun "you" not only functions as an object but is also connected with the noun phrase "my friend," indicating the speaker's friendly relationship with the addressee. In the first sentence, the word "dog" (it) appears as an object, but in the next sentence, it becomes the focus of expression, represented by the pronoun "I" in the subject position. This quoted passage consists of a compound sentence connected by coordinating conjunctions.

The use of nominative personal pronouns as subjects, their central role in discourse, and their predicative relationship with the verb are also characteristic of Uzbek fairy tale texts.

O`g`lim, senga qarab turib yig`layapman. Sen ancha katta bo`lib qolding, qo`lingdan har ish keladigan bo`ldi, otang bo`lganda sen unga yordam berarding, bechora otang tirikchilikning hasratida ketganicha dom-u daragi yo`q. Tirikmi, o`lganmi, bilmayman. Seni ko`rganda albatta quvonar edi, - debdi. Shu kuni ona-bola uzoq gaplashib, hasratlashib uyquga ketibdilar.

The words "o`g`lim" (my son) and "senga" (to you) are used in reference to a single person, with the pronoun "sen" (you) being considered the main object of the text.

The objective case form of a pronoun expressing personal deixis serves as an object in the grammatical-syntactic structure of the text and directly refers to the participant in the conversation.

Then she gave him a cloak, and said, 'As soon as you put that on you will become invisible, and you will then be able to follow the princesses wherever they go.' When the soldier heard all this good counsel, he determined to try his luck: so he went to the king, and said he was willing to undertake the task.

In this excerpt, the pronoun "she" is used as the subject, while "him" functions as the object. The personal pronoun "she" emphasizes that it was specifically "him" who was given something, indicated by the verb "give." From this, we can conclude that objects are primarily dependent on the subject. However, in the initial authorial narration, the pronoun "him," which was originally an object, transforms into the central participant in the conversation in the quoted speech, shifting the reader's attention to the pronoun "you."

To conclude, in Uzbek, as well as in English, the predicate form adjusts according to who is at the center of the conversation when narrating the speech of fairy tale characters. In most cases, deixis performs the function of identifying the central participant in the conversation.

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