General Concept of Deixis Conceptual Thinking

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ABSTRACT

In the formation of the meaning of linguistic signs, the reflection of human activity, the results of his social experience, of course, is more evident in the content of the subject and other fully meaningful words. However, I do not dare to say that other types of lexical units (including deictics) have no lexical meaning. Every linguistic unit has, of course, a lexical meaning. Deictic characters, including rhymes, are no exception.

It is known that logical perception becomes a linguistic reality only after passing through a multi-stage conceptual "thinking". Psychologist VF Petrenko, who describes the concept of "meaning" as a "generalized model of the object reflected in the mind of the person", notes that the formation of this model is not a simple activity: rather, it creates a generalized model device by distinguishing features and characteristics that are important to the subject". So, the formation of linguistic meaning is a complex process. In the formation of meaning, the reflection of important features of the object in reality is not a simple process, but these features must be important in terms of human social activity, experience. More precisely, this importance, the significance itself, arises on the basis of social experience.

Psycholinguists, following AALeontyev (1975), did not err in defining meaning as "a changed form of human activity, because the properties of the perceived object are differentiated in the process of human social activity.

Academician of the Russian Academy of Sciences N.Yu. H abstract concepts are *action or state, type or state of action, quantity, norm, space, time, boundary, purpose, cause, and so on* . "Language has a closed system of words

designed to express these concepts and their constant changes: the group of rhymes belongs to this very class. In particular, the author's next work emphasizes that the word system in the group of rhymes is "closed" and is the starting point for the expression of all kinds of general concepts.

Indeed, "The degree of ambiguity of this system is far superior to that of other classes: it (the system of rhymes-Sh.S.) Gives meaning to the meaning and interrelationships of other words. The group of pronouns is a means of abstracting meaning."

From this point of view, it is possible to correctly understand and approve B. Russell's attempt to describe the content of all types of deictic expressions by means of the pronoun "this". Man is the basic (perhaps the only) norm and point of measurement of the perception of being, such a perceptual process is always under the control of the "anthropometric principle" (Telia 1988), which refers to the piece of reality he perceives with this indicator.

However, the efforts of logicians to group deictic phrases into a single denominator and describe their meaning in a separate linguistic unit (B. Russell spoke about the possibility of converting all deictic phrases into phrases "this -" this "). It is also known that linguists did not

like the idea that H. Reichenbach suggested describing the pronoun "I" by means of the structure "person pronouncing the sign of the word "I".

When linking linguistic analysis with logic, it is impossible to ignore the nature of linguistic signs and their place in the text of verbal communication, which is important for human activity. For example, in order to determine whether the structures *"I am now 26 years old and married last year"* and *"I am now 27 years old" have the same proportions, it is necessary to know in what context, in the context of communication.* The text (context) is a means of "specializing" the proposition, making it real. The fact that pragmatics provide logical semantics and act before it is also manifested.

S. Levinson describes the pragmatic nature of the dexterity phenomenon and its ability to express its content directly related to the text of the communication family as follows:

It (deixis) is also related to the analysis of communication text. In contrast, the pronoun 1Sh8 (this) does not refer to any real existing object; rather, it is a substitute for the object of reality spoken of in a specific context".

What caught our attention in this definition is the *phenomenon of grammar.* Indeed, the linguistic realization of the concepts and conceptual patterns that have arisen in the mind requires that they be given a linguistic form. Speech structure, on the other hand, must take grammatical form in order to have complete meaning. At the same time, it is not enough for a speech structure to have a grammatical form in order for it to become a unit of communication and find its place in the text. This structure will have to fit the text, meeting the need to achieve a common communicative goal.

The generalization of the same requirements is a phenomenon of grammarization. As an example, *hey, you've got to get there now!* let's say The pragmatic content of this speech act, which generates command intensity, is related to the speaker's use of deictic expressions of person, space, and time. Here the person to whom the command is addressed is the addressee encoded by the symbol "you"; The conditional sign "there" in

relation to the speaker encodes the place, the space; "Now" is the notion of time determined by the time at which the speech action is performed. In addition, the "reach" section can also be interpreted as a conditional expression of the movement towards the space obtained in relation to the swimmer.

The speaker must be able to use all conditional linguistic signs in their proper place in order to achieve their communicative goal. Only then can he get the listener to execute the command. In the same way, the listener-addressee understands the content of speech action only if he is familiar with the methods and means of grammar, can logically comprehend conditional signs and reveal their mysterious, hidden meanings.

The importance of the grammatical phenomenon for a pragmatic description can be seen in another example. While studying the difference between the use of deictic phrases in different speech situations and in different contexts, the English philosopher David Kaplan wrote, "I shaz shyashes! Uyeyegaau", *" I was upset yesterday "* speech unit wants to draw attention to the fact that the deictic phrase (yesterday" yesterday ") has a different meaning than what is said today or tomorrow. The scholar calls the meaning that arises in the activation of a speech unit in a given situation "<u>content</u>". I think he must be referring to a meaning that is inherent in linguistic unity. The content in the text is not digested by itself, there are semantic features inherent in the linguistic unit that ensure that each speech structure occurs under certain conditions, in one way or another.

D. Kaplan proposes to consider such a meaning as spagas1yeg "content of features, content meaning": "the content of any phrase is formed on the basis of linguistic laws, and it (content) determines the contextual meaning of the spoken phrase". There is no doubt that the meaning of linguistic units exists in nature and essence. However, it is difficult to distinguish between "content meaning" and "meaning in the text". The discussions of linguists, logicians, and semiotics on this subject have not yet yielded a definite result. The debate remains controversial. In my opinion, the best way to

continue this debate is to study the relationship between the two types of meaning and the factors that shape them, the role of linguistic and non-linguistic factors. After all, any form of linguistic activity is interdependent.

Without a language system, a speech communication system cannot be formed, and conversely, a speechless language system does not know where to "feed". Similarly, the content of deictic tools available in the language system is created and manifested in the process of verbal communication.

The semantic and structural features of deictic expressions are unique. It has been said above that the dexterity system has an egocentric order.

Deictic expressions serve to emphasize, clarify certain parts of the communicative phenomenon - the transmitted information. The components of a deictic center are:

1. The central person is the speaker;

2. Central time (time) - the time when the speech action is performed;

3. Central space - the place of the speaker during the speech action;

4. Social center - the social status of the speaker.

In any case, the speaker is at the center of the deictic field, which is conceived as a four-dimensional field. The person who informs about the event, determines the time and place in relation to the place, time occupied by him.

The social status of the interlocutors is also determined in relation to the speaker. The speaker who perceives the reality, who wants to think about it, starts the measurement of distance from himself and determines the location of the event spaces. The measurement of time also begins with the speaker, the logical model of the location of the parts of the known event in the "time line" is processed in the speaker's imagination and takes on a linguistic character.

In other words, the logical thinking activity of the speaker plays an important role in determining whether the event takes place in the past, present, or future tense (past, present). Finally, if we talk about the social features of the deixis phenomenon, the role of the participants in the dialogue, their level of social stratification

is also determined by the speaker-addressee relationship.

All of this, I think, can shed some light on the question of the emergence of deictic expressions (especially rhymes and rhymes). After all, if the main function of language is to serve as a means of communication, then deictic characters, which are the main means of expressing communicative content, appeared before other linguistic characters!? Or can the dexterity system be recognized as a phenomenon that provides linguistic activity and is at the center of the language system?

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