

**SOME POINTS ON MORPHOLOGICAL TYPES OF DEICTIC SIGNS****Shermatov A. A.**

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**ANNOTATION:**

The article explores the multifaceted nature of deictic cues in verbal and non-verbal communication. Deictic gestures, shaped by cultural and linguistic traditions, are categorized based on their active members, orientation and palm position. The article emphasizes the significance of gestures in enhancing communication. Examples from literature illustrate how deictic cues enrich interpersonal interactions. The discussion extends to specific gesture types, like finger and palm orientations and their pragmatic roles in communication. The article underscores the intricate relationship between gestures and national customs, rituals and communication styles, concluding that gestures serve as a vital component in conveying pragmatic meaning and cultural identity.

**Key words:** *deictic signs, communication, non-verbal cues, pragmatic content, speech interaction, body language.*

**INTRODUCTION**

Paralinguistics, from the Greek language a word “para” means “close, near to” and defines a section of linguistics that studies non-verbal (non-linguistic) means that transmit semantic information together with verbal information as part of a speech message, as well as the totality of such means [Лингвистический энциклопедический словарь, 2]. Deictic gestures are a fundamental aspect of human communication, serving as non-verbal cues that complement verbal interaction. These signs vary based on the active part of the gesture, its orientation, and the position of the palm, particularly in manual gestures. Cultural diversity plays a significant role in shaping deictic gestures, as they are deeply intertwined with the traditions, rituals, and communication styles of different societies. There are also deictic cues at the language level. The forms of deictic signs differ according to three different signs: 1) depending on what is the active member of the sign or its working part; 2) depending on the orientation of this member or its part at the time of this gesture; 3) depending on the position of the palm (for manual gestures). The mentioned deictic signs can complement each other in terms of content.

**METHODS**

The linguist scientist A. Nurmonov expressed the following opinions about the participation of non-verbal means in speech communication: “1) such elements are directly related to the functioning of the communication channel, the greater the resistance, the more the participation of paralinguistic means (including gestures). This resistance itself can be related to two types: internal and external factors. For example, if the communication takes place in the open and the distance between the interlocutors is far, or if the distance is close and strong noise interferes with the conversation, the need for additional non-verbal means-gestures and facial expressions increases. The internal reasons are related to the subjective states of the speaker and the addressee. In particular, the addressee may not be able to hear well. At such times, gestures come in handy; 2) the use of gestures is also related to speech styles. In the style of ceremonial speech, gestures follow the speech, which ensures the impact of the speech. Appropriate and consistent connection of verbal and non-verbal means in the speech process is a sign of high skill of the speaker; 3) related to the speech situation. The addresser needs to use kinetic means in order not to let the partners next to him notice his thoughts with the addressee; 4) if the communication takes place in an open space and the distance between the addresser and the addressee is very long, it is necessary to use gestures as a result of the difficulty of transmitting sound” [Nurmonov A., 2012 :228].

In English and Uzbek culture and these languages, body language communication is carried out with gestures, that is, head, eye and hand organs. In most cases, the thumb, index fingers and sometimes the little finger are used. For example, in Uzbek culture, in many cases when meeting someone, when using the word “Assalomu alaykum”, the hand is placed on the chest and the head is slightly bowed. In Japan, it is a national tradition to greet by bowing the head and body slightly forward. However, handshakes are popular in the British. Other cultures also use other organs or parts of the body. For example, situations such as throwing the head back sharply, looking straight ahead, slightly opening the mouth and pursed lips. According to J. Scherzer, the Kuna Indians use the gesture of pointing with the lips in various contexts of dialogues [Scherzer.J., 1972:113-131]. For example, in questions and answers about the place, direction, giving orders, greetings, etc. The Kuna Indians also use body touch gestures in rendering illustrations. The same denotation is found in some speech and situations in many language cultures [Kreidlin., 2002:47-96].

## RESULTS

1. If the working member is an arm, it is completely or slightly extended forward. It is different in different nations. For example, Chinese women hardly move their hand away from the body when pointing at an object.
2. When pointing manually, it is directed 1) horizontally (front or sideways), 2) vertically forward or sideways, and rarely 3) vertically up or down. Usually 3) fingers (index, thumb) are used.
3. When it comes to the fingers, the outside of the "working finger" is usually bent. Pointing to an object with several fingers written or fist is not found in almost any culture.
4. The palm is closed when the deictic gesture is performed by the finger; the eye does not have to be fixed on the target object.
5. The position of the palm is biologically a sign associated with the signs of the “active organ and its working part” and the direction of the hand, in other words, the sign of the "position of the palm" (four in total: vertical position - pointing and pointing relative to the oriented object and horizontal position – forward/backward) significance and the significance of the other two symbols are interrelated. Therefore, if the position of the palm is anthropomorphic, i.e. automatic and does not reflect the meaning, it is not included in the gesture expression.

## DISCUSSION

This study highlights the morphological diversity of deictic signs and their role in multimodal communication, emphasizing the integration of linguistic and non-verbal elements. The discussion draws upon cross-cultural and linguistic comparisons, illustrating the interdependence between gestures, cultural norms, and pragmatic content in communication. Not all of the theoretical combinations of signs that form deictic gestures, but only the following ones are found in the experience of communication.

1. Hand gestures (working member – index finger):

The index finger is pointing up/sideways, with the palm pointing toward the beconer;

The index finger is directed upwards/sideways, the palm is directed towards the addressee;

The index finger is pointing down/sideways, with the palm pointing towards the beconer;

The index finger is directed horizontally forward/laterally, with the palm facing down;

2. Hand gestures (working member – thumb):

Thumb pointing vertically up/sideways;

The thumb is directed horizontally to the side;

The thumb is directed horizontally backward/laterally;

## 3. Hand signals (working member - silent):

The silencer is directed vertically upwards/sideways;

The silencer is directed vertically down/to the side;

The silence is directed horizontally, the palm is directed down;

## 4. Hand signals (working member - hand):

The hand is directed horizontally forward, palm facing down;

The hand is directed horizontally forward, palm facing up;

The hand is directed vertically upwards/to the side, palm facing the addressee;

## 5. Signs of the head and head parts, first of all the eyes (working organs - head, eyes, chin, etc.).

The head rises sharply, the eye looks up;

The head is turned to the side, the eyes look to the side.

## 6. Eye gestures.

## 7. Chin gestures.

There are many examples of these references from fiction. In the following English and Uzbek examples, we can see the paralinguistic cues (gestures, facial expressions) compliment, agreement and enrich the verbal communication, providing deeper insight into the characters' emotions, attitudes and social dynamics. For example:

“Ah” said Mrs. Bennet, shaking her head, “then she is better off than many girls. And what sort of young lady is she? Is she handsome? [Austen J. *Pride and prejudice*. - Edinburgh: Pearson education, 1999. – P.47]

The latter part of this address was scarcely heard by Darcy; but Sir William's allusion to his friend seemed to strike him forcibly, and his eyes were directed with a very serious expression towards Bingley and Jane, who were dancing together. [Austen J. *Pride and prejudice*. - Edinburgh: Pearson education, 1999. – P.65]

G'afur G'ulomning orqasida o'tirgan Adham Hamdam ularning ichida eng kichigi bo'lganidan xizmatga tayyor, o'ynoqi ko'k ko'zlari yana xizmat bormi, degandek ustozlariga hushyor qarab turardi. (Said Ahmad. *Ufq.-Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti*, 1976. – B.93.)

Dildor boshi bilan xo'p ishorasini qildi. (Said Ahmad. *Ufq.-Toshkent: G'afur G'ulom nomidagi adabiyot va san'at nashriyoti*, 1976. – B.653.)

## CONCLUSION

Deictic signs, both verbal and non-verbal, play a vital role in communication, reflecting cultural diversity and pragmatic needs. The study highlights that gestures, as part of deictic expressions, vary significantly across cultures due to differing traditions, rituals, and communication styles. Based on the above-mentioned points, it can be concluded that any gestures reflect different national characteristics. At the same time, it is associated with the customs, rituals, and manners of various nations, and in turn, as an inseparable link of communication, it has the opportunity to directly participate in the communication process and express its own pragmatic content.

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