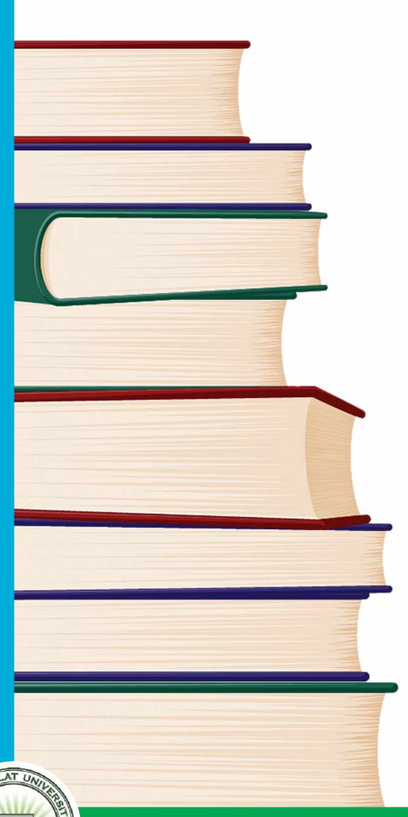
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STRUCTURAL FEATURES OF POSSESSIVE PRONOUNS IN INDONESIAN LANGUAGE

Sariyeva Zamira,
Termez state university

This article analyses the means of denoting possessiveness and possessive pronouns in Indonesian language. The work includes comparison of different ways of creating possessive form in Indonesian language. The importance of correspondence of lingua-cultural aspects like formal and informal speech will be analysed and compared based on the examples that will be given in the work. Formal and informal ways of denoting possessiveness in Indonesian language differs based on impact of the cultural aspect of the language. The work will use the examples from the popular Indonesian novel: "Laskar pelangi" to describe the difference between "aku", "saya" and "ku", the usage of "kamu", "mu", "anda" and "nya".[1]

There are two main ways of expressing possessiveness in Indonesian language. This work will analyse these means.

One of the ways is to use possessive pronouns:

Saya – my

Anda-your (formal)

Kamu-your (informal)

Dia – his, her, its

Kita – our (inclusively) Kami – our (exclusively)

Mereka – their

Here is the table of forms of possessiveness in Indonesian language

[1] Sariyeva Z. Possessive pronouns in Indonesian language / "Academicia" Vol 10. issue 5. May, 2020.

The form of possessiveness	Example	Translation
Saya	Ini buku saya	This is my book
Anda	Ini buku anda	This is your book (formal)
Kamu	Ini buku kamu	This is your book (informal)
Dia	Ini buku dia	This is his,her book
Kita	Ini buku kita	This is our book
Mereka	Ini buku mereka	This is their book
-ku	Ini bukuku	This is my book
-mu	Ini bukumu	This is your book
-nya	Ini bukunya	This is his,her book

To analyse the structure of possessive pronouns we will use the context.

For example:

PAGI itu, waktu aku masih kecil, aku duduk di bangku panjang di depan sebuah kelas. Sebatang pohon filicium tua yang riang meneduhiku. Ayahku duduk di sampingku, memeluk pundakku dengan kedua lengannya dan tersenyum mengangguk-angguk pada setiap orangtua dan anak-anaknya yang duduk berderet-deret di bangku panjang lain di depan kami. Hari itu adalah hari yang agak penting: hari pertama masuk SD.

That morning, when I was just a boy, I sat on a long bench outside of a school. The branch of an old

filicium tree shaded me. My father sat beside me, hugging my shoulders with both of his arms as he nodded and smiled to each parent and child sitting side by side on the bench in front of us. It was an important day: the first day of elementary school.

Here, from the translation of the first passage is obvious that the writer represent the kid as the phrase (...first day of elementary school) was used. This is the reason why the author used informal form of "I" – "aku" rather than the formal form "saya":

Indonesian *"... waktu aku masih kecil, aku duduk di bangku panjang di depan sebuah kelas...".*

English: *"...when I was just a boy, I sat on a long bench outside of a school..."*. Hence, here the affixation "-ku" is used to represent the meaning "my", as it was mentioned above the possessiveness can be transferred by two means: word form or affixation form.

From above mentioned examples it is possible to conclude that indicating possession pronouns must follow a noun. There is another way of denoting possessive form, by using affixation (-ku, -mu, -nya) after the noun. Here, "-ku" is used for first person singular, "-mu" is used for the second person singular and "-nya" is used for the third person singular. For example:

Seperti ayahku, mereka berdua juga tersenyum.
Like my father, they also were smiling.
"Kasihan ayahku…"[1]
My poor father.

Here affexation "-ku" is the form of "aku". While, "-mu" is form of "kamu". Here are some examples of affixation "-nya":

Apa/siapa namanya?
What's its name?
What are their names?
Maka aku tak sampai hati memandang wajahnya.
I didn't have the heart to look him in the eye.

In the following examples pelayanya "the waiter" and airnya "the water" are possible because waiters are assumed in the context of a restaurants and water is necessary for bathing:

Ia menilai pelayanan di rumah makan cukup baik.
He (she) regards service in the restaurant is very good.

As it was mentioned above indicating possession pronouns must follow a noun. Phrasal forms corresponding to "mine" , "his" , and so on, do not occur. This may require repetition of a noun:

Rumah ini rumah saya.
This house is mine.

To avoid repetition the first occurrence of the noun is usually omitted. Alternatively the possessive pronoun may be attached to a form like "kepunyaan" or "punya"- possession, "milik"- property:[2]

Ini rumah saya.
This is my house.
Rumah ini kepunyaan saya.
Rumah ini milik saya.
Rumah ini milikku. (more informal)
This house is mine (my possession).
Dia memiliki lima tas baru.
She/he has five new bags

This example compares the usage of "punya" which can be considered as informal form of "kepunyaan".[3]

Saya punya mobil.
I have a car.

From the mentioned examples and contexts it is clear the impact of the possessive pronouns on the formal and informal speech. The difference of these two types of possessive form of pronouns influenced by cultural aspect of the language. While choosing which form to use traditional and cultural means of denoting respect and age difference, formal and informal context should be taken into consideration.

The formation of form of possessiveness in Uzbek language differs from the examples that were given above. Compare:

Indonesian language:
Ini buku saya – This is my book
Ini ayahku – This is my father
Uzbek language:
Bu mening kitobim
This is my book

Unlike Indonesian language, where only one form of possessiveness is used, that is only ford form or affixation: Ini buku saya (word form) and Ini bukuku (affixation form). Both of them are not used. In Uzbek language the usage of the both forms of possessiveness is considered correct.

Besides, from the examples that were given above it is obvious that unlike English language structure possessive pronoun + noun, Indonesian language structure noun + possessive. For example:
My father /English language/
Ayah saya
FATHER 1SG .
/My father/
Ayah kamu
FATHER 2 SG .[4]

[1] Andrea Hirata. Laskar Pelangi. Jakarta. 2005.

[2] David Moeljadi. Usage of Indonesian possessive verbal predicates: A statistical analysis based on questionnaire and storytelling surveys APLL-5 conference, May 4-5, 2012.

[3] ????????????

[4] Marit Kana Vamarasi. Grammatical relations in bahasa indonesia. Pacific Linguistics Research School of Pacific and Asian Studies The Australian National University Canberra 2000. Pp. 28-46.

Resume. Possessive form in Indonesian language can be denoted by using possessive pronouns and affixation. This article has described the signs and constructions used to express possession in Indonesian language. The work analysed and compared of formal and informal ways of denoting possessiveness in Indonesian language based on impact of the cultural aspect of the language. The work also used the examples from the popular Indonesian novel: “Laskar pelangi” to describe the difference between “aku”, “saya” and “-ku”, the usage of “kamu”, “-mu”, “anda” and “-nya”. There is the difference of usage forms of possessiveness in Uzbek and Indonesian languages. In Uzbek language where we use both word and affixation form to denote possession: *“Mening kitobim”.* In Indonesian language only one form is used. So, it is correct to say: “Ayah saya” or “Ayahku” both of these sentences are translated into English as *“My father”*, but “Ayahku” is more informal one.

Резюме. Притяжательная форма в индонезийском языке может обозначаться с помощью притяжательных местоимений и аффиксов. В этой статье описаны знаки и конструкции, используемые для выражения притяжательных форм в индонезийском языке. В работе проанализированы и сравнены формальные и неформальные способы обозначения притяжательности в индонезийском языке на основе влияния культурного аспекта языка. В работе также использованы примеры из популярного индонезийского романа: *“Laskar pelangi”*, чтобы описать разницу между “aku”, “saya” и “-ku”, использование “kamu”, “-mu”, “anda” и “-ku”, “-nya”. Существует разница в использовании притяжательных форм в узбекском и индонезийском языках. В узбекском языке, где для обозначения притяжательных форм мы используем как слово, так и аффиксационную форму: “*Мининг китобим*”. В индонезийском языке используется только одна форма. Итак, правильно говорить: “*Ayah saya*” или “*Ayahku*”. Оба этих предложения переводятся как “*Мой отец*”, но “*Ayahku*” является более неформальным.

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СИНТАКСИС ГЕНДЕРНОЙ ЛЕКСИКИ В РУССКОМ ЯЗЫКЕ

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В настоящее время вопросы гендера и равенства полов становятся все более актуальными и обсуждаемыми в обществе. Одной из сфер, где проявляется гендерное неравенство, является язык. Язык не только отражает социальные отношения и нормы, но и влияет на формирование и поддержание этих отношений. Одним из аспектов гендерного неравенства в языке является гендерная лексика.

Цель данной работы состоит в изучении синтаксических особенностей гендерной лексики в русском языке, а также ее социолингвистического анализа и влияния на современные медиа. Работа также будет посвящена историческому аспекту гендерной лексики в русском языке, рассмотрению перспектив развития этой лексики и ее практическому применению.

Синтаксис гендерной лексики в русском языке является актуальным и важным в свете современных дискуссий о языке и гендере. Русский язык, как и многие другие языки, отражает и поддерживает определенные социальные нормы и стереотипы, включая гендерные. Изучение синтаксических особенностей гендерной лексики позволяет увидеть, каким образом язык формирует и поддерживает определенные представления о мужчинах и женщинах, а также какие возможности и ограничения существуют для выражения гендерной идентичности в русском языке. Это исследование может быть полезным для лингви-