

EXPRESSION OF SUBJECTIVE ATTITUDE IN VERBS IN UZBEK LANGUAGE

Ziyaev Avazjon

Doctor of Philological Sciences, professor
Kokand State Pedagogical Institute, Uzbekistan

Ixtiyorov A'zamjon

A teacher of the faculty of Foreign Languages
Kokand State Pedagogical Institute, Uzbekistan

ABSTRACT

This article explores expression of subjective attitude in verbs in Uzbek language. It is known that attitude means a person's view of reality, the things in it - events, the principle of approach, and it is a logical concept that expresses the nature of the location of elements in a certain system and the interdependence of their connections. So, the words evaluation and attitude are closely related to each other, and in Uzbek linguistics, the terms "evaluative attitude", "subjective attitude", "positive attitude", "negative attitude" are widely used by linguists. Both action verbs and state verbs can be used to express the meaning of attitude. But the verbs used in relation function also have their own stylistic features. The meanings of attitude verbs are also clarified in context. The author tried to analyze "neutral attitude", "evaluation attitude", "subjective attitude", "positive attitude", "negative attitude" and modal attitude" in Uzbek language.

Keywords: Neutral attitude, evaluation attitude, subjective attitude, positive attitude, negative attitude, modal relations.

Introduction

It is known that the speaker has an objective attitude towards material existence while reporting about objects and events or about the interlocutor. At such a time, he expresses his opinion through neutral words and an intellectual form of speech. It describes the potential quantity of the sign, the normal tempo of the movement, the objective state of reality, the speaker's neutral attitude towards the listener or another person.

A person is not limited to neutrally feeling the simple and normal state of events that exist in nature and society. In the mind of a person, subtle aspects such as more or less than the level of its potential, momentary movement, duration, tension are also reflected in the mind of a person. Also, the speaker has a subjective attitude towards reality or the interlocutor [2; 19-21].

It is known that attitude is the way people look at the reality of the material existence, the things and events in it, the principle of approach, and it is a logical concept that

expresses the nature of the arrangement of elements in a certain system and their interdependence in the structure of philosophy. So, the words evaluation and attitude are closely related to each other, and we can witness that in linguistics terms such as "evaluation attitude", "subjective attitude", "positive attitude", "negative attitude" are widely used by linguists [1; 27-31].

Both action verbs and state verbs can be used to express the meaning of attitude. But the verbs used in relation function also have their own stylistic features. The meanings of relational verbs are also clarified in context. The term "attitude" mainly refers to various types of relationships between people (only in some cases, subject to object) [3; 41-43].

1. Attitude of a positive nature. 1) Expressive-modal attitude a) in the sense of liking - kissing, caressing, honoring; b) relationship of trust, loyalty; c) taking sides, taking sides, protecting, guarding; g) pity; d) to flatter; e) praying (applause); j) comforting, caressing attitude. 2) intimate attitude (confidentiality, cordiality, sincerity); 3) Traditional attitude a) such as greeting, seeing, asking, saying goodbye; b) contact.

2. Attitude of a negative nature: 1) Emotional-expressive attitude: a) tense-emotional attitude (putting, cursing, jerking, cursing, fighting, hitting, pooping); b) Subjugation, subjugation; 2) Cold attitude: a) hypocrisy: expose, open a secret; b) taking revenge, putting off, digging a hole; c) punishing, punishing; g) discrimination, contempt; d) break the interval; e) cheating, deceiving, seizing, cheating; j) protest, protest.

3. Neutral attitude: 1) attitude in the sense of indifference, 2) advice; 3) compromise and others.

Relations of a positive character: expressive-modal relations: a) the meanings of liking (the subject's warm attitude to the subject or the subject to the event, object) are given in the following ways: verbs with a positive meaning are used. For example, to like, to caress, to honor. These verb forms alone (without auxiliary verbs) can express a warm, modal attitude for the subject to the subject (or to the object). These verbs often come with intensifying elements (very, biram). The verb "to like" is also used in the meaning of "to choose", "to love": he fell in love - he liked it. The verb "to love" is often used in relation to children (in some cases - animals): He caresses the lamb and strokes its wool. The word "iqi" (iqim, iqing, iqi) is a component of the verb "to love" and has the same meaning (to love, to like). E.g., What should I do to the person who eats the grapes at dinner, cuts off the shirt of the grapes that have fallen on my stomach (Shuhrat). Verb "to caress": He misses his children, caressing and pampering them from morning till night. In the same sense, the accusative is also used in the relative form - "to caress" [4; 45-48]. In expressing this meaning, the auxiliary verb "to put" is often used together with nouns: to build, to put, to put faith; to be tall in building etc. Examples: Hasanali was devoted to Otabek and treated her like his own child (A. Kadiri). Uncle built a separate building for each daughter (H. Nazir). Analytical form verbs (in the transferred sense) are used in this

case, such as: to step aside, to fall next to, to take sides, to protect, to justify: After that, the old woman forgot Sidiqjan's past to some extent, she excused her daughter as well, saying that everything is from God (A. Qahhor). The verb "to justify" is used functionally in the transferred sense (in the sense of "saying the truth"). In the sense of taking someone's side, analytical verb forms are used: Brother Vali, seeing that he and his son were taking fifty heads, said: "Hey, hey, don't hit me!" (M. Ismaili). (Getting in the middle corresponds to "getting next to" only in certain places). The forms "to protect", "to preserve" also express the subject's positive attitude towards the subject or object.

The modal-expressive attitude of the subject is also understood when using rhetorical interrogative sentences such as "what should he do, where should he go, what can he do?" (M. Ismaili). Like why, why? emotional sentences with the words used are also used in the sense of taking sides. he said with pain (M. Ismaili). "Whatever you do, father, if fate is not in your favor, what is possible," he said (P. Kadirov). Put, stay, when used in the meaning of appeal, request, they mean to avoid the speech, to get in the middle: - Put it now, minba'd does not lie (A. Qahhor).

g) Meaning of sympathy: Pity, burning, concern. In the positive attitude of the subject to the subject or to the subject, the event (in relation to the defeat of the object of the relationship, depression, pitiful, etc.), the state of sympathy is expressed by the use of the verbs "pain", "burn", "worry". E.g. Analytical forms: more phraseologisms are involved in this: he was upset, his heart was upset, he felt sorry, he couldn't stand it, etc. I could not bear to see this woman's sad eyes (Said Ahmad). Orif knew this girl, [her] heart ached... (A. Mukhtar). Therefore, the expressive relationship of the subject to the subject creates a certain mental state in the subject itself. Giving in a descriptive way: Even then, uncle Yusuf did not leave my father alone, but he took news about his condition (H. Nazir). When giving the meaning of flattery, verbs such as flattering, respecting, kissing, talking fondly are used. 1) The meaning of flattery is understood in two ways: one is flattery in the sense of simple respect, the other is flattery in the sense of flattery; but maxeus verb forms used for such modal relational meanings are rare [2; 28-30].

Such meanings are often understood from the context, descriptive ways, and the writer's explanation. E.g., he flattered, was sarcastic (also has a sarcastic meaning), as if he was pleased. I will not even spare my life for him, I will try to cheer him up (A. Qadiri), Figurative expression: Aunt Risolat couldn't find a place to put (the suitor) ("Saodat"). This figurative method is also used in the sense of respect to a very dear guest: Tajikhon was happy that Saida came, he could not find words to express his gratitude, he could not find a place to sit (A. Qahhor) [3; 42-44]

2) Modal relations: to respect, to show respect; In giving these meanings, verbs in the analytical form such as: to respect, t and phraseology character: to put on the head, to carry in the palm of my hand are used: I used to carry it in my palm all the time (H. Nazir)

. ... The groom put his hand on his chest and said ... believe me, dad, I will carry Karamat on my head (Said Ahmad). 3) Providing the meaning of comforting, soothing, calming. The cases of comforting and pacification in the modal expressive relations of the subject to the subject are given by the following verbs. For example, don't be sad, don't worry, calm down, don't care, be calm.

But in this meaning and function, the forms "yupan" and "ovun" are almost never used for the second person. So, verbs that are used often come in the form of a command: - Don't worry, he said to me first.. (H. Nazir). Another characteristic of this relationship is that comforting words can be preceded by the word "put" ("put", sometimes "come"): - Goodbye, forehead, as long as we have salt, well, don't be sad, mother, said brother Vali (M. Ismaili). Giving in a figurative way: - Be happy, the one who hurts you has not yet been born by his mother (H. Ghulam) [5; 31-33].

It seems that these soothing verbs can also take on the connotation of persuasive in context. Through the writer's explanation (that is, directly to the subject - without treating the listener) the meaning of washing can be given. There is a specific stylistic feature of the context in giving the meanings of protection and support. For example, in the case of taking a side, the speaker speaks towards the one who has offended, and in the case of abusing, referring to the person who has offended, he speaks to the offended person [6; 21-23].

Therefore, since the additional meanings and some features of words are realized in the context, the meanings of the verbs giving the meaning of relation are also clarified in the context. Attitude refers mainly to positive and negative relationships between people. These are expressed in language in a unique way.

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