In the Uzbek Language, the Category of Respect as a Social and Human Event

Shirin Sadiqova
Tashkent, Uzbekistan

Key words: Respect, verbal, non-verbal, social realization, concept of respect, category of respect, synonymous series, hierarchy, pure respect, degree of respect, ownership category, plural category, personality category, categorical category, modality.

I. INTRODUCTION

Annotation: This article discusses the concept of respect and the category of respect in the Uzbek language. Socio-linguistic factors of the occurrence of the category of respect are studied. Linguistic and non-linguistic means of expressing the meaning of respect are analyzed. It emphasizes that the analysis of the structure, function, semantic features and application of the means of respect in the Uzbek language shows that the meaning of respect is a socio-positive subjective meaning with linguistic and verbal means, and the category of respect is interpreted as a socio-linguistic phenomenon. It is known that in grammar the word form and the laws of their combination are studied. Hence, grammar consists of interconnected morphology and syntax, and the word is its basic element. Category is also understood as a basic element of grammar in traditional linguistics: possessive category, plural category, person-number category, categorical category, modality category, etc. A category consists of a specific system of meanings and forms, is part of grammar, and represents a broader concept. This is because a category can also consist of a system of phonetic, lexical, or semantic events in a broad sense. The concept of category is complex and occurs in other disciplines. Also, the categories differ from each other in essence, the method of expression is not similar to each other in terms of image means. For example, the system of verbs is a purely grammatical category, the system of vowels is a phonetic, the system of word-forming affixes is a lexical-grammatical, respectful, sensational phenomena are a socio-linguistic category. As long as there is a human society, there will be different social relationships between people. Naturally, this attitude will no doubt find expression in their language. The Uzbek language is no exception. Positive relationships between people have their own forms of expression at all levels of language in different forms. Respectful behaviors such as greeting with a smile, running, bowing, and putting your hand on your chest are understood as non-verbal means of expressing the meaning of respect. The extent to which the meaning of respect is expressed through linguistic and non-linguistic means of expressing the meaning of respect is not the same. Depending on the structure, function, semantic features of the means, their position in the category of respect, the degree of expression of respect is determined. Analysis of the structure, function, semantic features and application of the means of expressing the meaning of respect in the Uzbek language shows that the meaning of respect is a socio-positive subjective meaning with linguistic and verbal means. The relationship of language phenomena to the social factor is substantiated by some linguists. Later, this phenomenon was also noted in Russian and Uzbek linguistics. The social factor means, first of all, the different social relations between the interlocutors. Verbal and nonverbal (gestures, actions) methods of expressing the category of respect, which is the object of research, are widely used, that is, the physical-non-physical means of expressing respect, which is manifested in the speaker-listener-other relationship. The analysis of the incidents of the category of respect shows that its expression in language takes place at different levels. Of course, the concept of respect inherent in the mentality of the Uzbek nation is very different from the understanding of the same concept in other nations. In this case, there is an unspoken, nonverbal specificity. At the same time, according to the method, place and form of expression, there is a peculiarity in the category of respect in the Uzbek language. In this regard, the Uzbek notions of respect and esteem, the degree of respect, in which the importance of national considerations, traditions and customs require special attention. The formation of the category of respect as a socio-linguistic phenomenon represents a certain moral and spiritual feeling, understanding, positive modal attitude in relation to human activity. Respect for the young is a debt, respect for the elderly is an obligation. "(Proverb) Respect is formed as a high human duty, decency, morality, spirituality and culture: to honor, glorify and respect a person; respect for human labor, services to the people; Respect for science, knowledge, profession, creativity, talent, faith, ingenuity, entrepreneurship, generosity, patriotism, tolerance, generosity. In the following poem by Erkin Vahidov, the concept of respect and its meanings are once again emphasized, first of all, in connection with a person, his labor activity and beautiful qualities:

Once the property is in existence,  
A beautiful world was created.  
Design to give to the world,  
Man was created worldwide.  
Since then, man has not rested  
Sweat still pours over this place.  
Because it made the place beautiful  
It would be nice to be human! His beautiful virtue is in his beautiful labors; labor is the source of all beauty. So, the main part of respect is the sense of beauty. The main reason why a person is always respected, always honored, always noticed is in honest work; a lot of evidence can be cited to clarify the nature...
of the category of respect. It seems that the great respect for man is primarily due to his creative and creative work. Therefore, human labor is one of the main signs of respect. In the "Explanatory dictionary of synonyms of the Uzbek language' compiled by Azim Hojiev we find the following information about the category of honor:

"Respect, honor, respect. Appreciation of the other (the other), a sense of glorification, and an expression of that feeling. Respect is not only used in ordinary speech, but also rarely in biblical language.

Respect, honor, honor, honor. To be treated with a sense of dignity. Respect conveys the meaning on a weaker level. Dear, honorable, respectful. Deserves respect, dignity. The word honorable is less used than the word honorable. His word is biblical."

The conclusion to be drawn from the evidence presented is that the dictionary presents the specific aspects of the category of respect on the basis of the doctrine of synonymy in a short but concise way:

a) equine synonym series (respect - dominant);
b) a series of verb synonyms (respect - dominant);
c) qualitative synonymous series (respectable - dominant).

Each synonymous line can be further developed and enriched taking into account the current level of development of our language. Because words like respect are widely used in both everyday life and in ordinary speech; The word respect, on the other hand, has moved from bibliography to the norm of general usage;

Most importantly, the synonymous range of respect dominance is expanding and enriching with lexemes such as respect, esteem, honor, dignity, saint, dear. It is especially noteworthy that in order to exaggerate the meaning of respect, to increase the level of respect, the use of respectful words in pairs: respect-honor, honor-honor, and so on. Example: It seems that you have always learned to walk in honor, your vinegar does not carry water. (O.Yoqubov). In our neighborhood, the elders are respected, and the elders are in service (from the newspaper).

The category of respect and its manifestation occurs at all levels of language construction. Since this category is a multifaceted socio-linguistic phenomenon, it has many commonalities. In applications such as esteemed teacher, esteemed mothers, esteemed pilgrims, esteemed colleagues, the meaning of respect is expressed syntactically, in the form of phrases, and the meaning of respect in words such as esteemed, esteemed, esteemed, saint is combined with the meaning of lexemes teacher, mother, pilgrim and colleague. Also, the affix -im, the affix -khan and the affix -ess served to increase the level of respect. It should be noted that the expression of the category of respect in the Uzbek language is associated with both linguistic (linguistic) and non-linguistic (extralinguistic) aspects of speech. Linguistic and non-linguistic factors are more commonly involved.

Thus, the means of expressing respect can be studied in two ways:

a) Linguistic means: affixes, affixoids, lexemes, phrases, syntaxes (phrases and sentences) and others.
b) non-linguistic means: speech situation, factors and possibilities, gestures, color-image means, etc.

Compare: a) Dear old man! (meaning of respect, level of linguistic opportunity, ie exaggerated by lexical-grammatical means); b) otaxon, where, welcome to the net (up)! (level of respect, linguistic opportunity, conditions and situation, means of exaggeration of the text.

In the example of the esteemed ancestor, the meaning of pure respect is fully expressed in the suffix -li and the affix -khan; In the second example, in order to further increase the level of respect, an important speech situation with the participation of the lexemes of the network, linguistic factors have emerged: as a result, the status of respect is expressed four times.

The category of respect basically refers to a sincere attitude towards a person, an attitude of honoring, glorifying, cherishing him. The attitude of respect for the person can be manifested in different directions and in different ways and forms:

In the way of sizing, sizing: You can answer this question.
In the way of caressing: The light of my eyes, the strength of my back, my son.
Encouragement, praise: You have fully justified the trust of our team.

In the form of entertainment: Presenting flowers to women;
- In a joyful way: Thank you, thank you very much.
- Congratulations on the holidays: Dear mothers and sisters, I wish you a happy holiday.
- Get information from patients: You will definitely recover, be strong.
- Visiting the elderly: Father, may you live long and see the perfection of your children.
- In the way of attention and appreciation. What you have done has been noteworthy.

"Love, love." In this, the words respect and love become synonymous with each other; a sense of respect set in the direction of love becomes love; true, pure human love is connected (completed) with divine, heavenly reverence. This quantity (order) can be continued: because linguistic and speech forms expressing the meaning of respect are common in our language in different forms, their quantity can be continued indefinitely.

The category of respect has historically been inextricably linked with the birth of sizzling, sizzling relationships. But did the concept of respect come before, or was it the concept of sizzling, sizzling? It is difficult to give a definitive answer to this question. But the relationship of respect and respect is intertwined dialectically, is a product of thought, is expressed in language, is realized in speech. An initial analysis of the evidence at our disposal shows that the concept of respect and attitude is more widely applied to the concepts of sizzling, sizzling: respect is applied to all three persons, sizing, sizing is more associated with the second person. This is just one side of the issue. The feelings of respect and affection are equally developed as a modal meaning. This is a separate issue! According to the scientific literature, the form of respect is replaced by the second person plural form of ownership - z (-iz):

ngiz, -ingiz - ningizlar / ingizlar -nglar, -inglar -z (-iz) affix historically as a binary plural applied; are the newest plural affixes.

It should be noted that the forms of respect are related to both the category of ownership and the category of number.
Compare: Tashkent: my grandmother came / my grandmother came. Fergana: my grandmothers came / my grandmother came. Thus, the forms of respect are inextricably linked with both the
categories of number and possession; The fact that the binary number, that is, the archaic form of the plural, expresses both the respectful and the plural meanings of z, is proof of the above. It turns out that the meaning of respect is inextricably linked with the concept of you and the categories of ownership, plurality, person-numbe r r, inclination. The fact that it is inextricably and closely related to the category of ownership, and that it has grown out of it, shows that the method of historical comparison has dominated in this category. Consequently, the category of respect is a system of forms that express the positive attitude of the speaker to the listener and the other person in a certain way and at different levels, and its use, function and content depend on the social factor. The semantics and function of the category of respect (application, function, content and formation) are inextricably linked with the categories of number, possession, subjective forms of evaluation, person-number in verbs, inclination, tense. The category of respect also has aspects in common with the above and other lexical-grammatical phenomena, without which it is impossible to imagine. Consequently, no event in language can be understood or explained without analyzing its relationship to its surroundings. It is safe to say that the study of the category of respect in the Uzbek language as an object of special research began in the 90s of the twentieth century. Since respect is a socio-linguistic category, its content and function (function, application, formation) is determined by the social factor. The social factor means, first of all, the status of the members of the speech act, that is, the social and socio-demographic characteristics and social role.

The social role is understood as the conditional (text) and situational characteristics of the members of the communicative relationship (speech act, communication behavior, thinking, communication-intervention). Accordingly, social characteristics such as class, class, group affiliation, age, occupation, gender, education of communication members are the primary factor; boss-employee, manager-employee, teacher-student, father-mother-child, husband-wife, friend-friend, acquaintance-stranger, old-young, marriage-marriage, marriage-neighborhood, neighborhood-neighborhood is a factor; and the time, place, condition, and condition of communication is a tertiary factor. The content, form, expression and method of the category of respect are determined primarily by these factors. In this regard, it is worth considering the following definition of the category of respect: "The category of respect is a system of forms that express the speaker's positive attitude to the listener and the other person to varying degrees, and its use depends on the social factor." The definition is more in line with the essence of the category of respect: this is the first step. But according to the evidence we have collected and their analysis, the development of our language in recent years, especially the radical changes in the worldview of our people (consciousness, imagination, socio-political level, culture, enlightenment, spirituality and religious enlightenment), freedom, peace, stability , the widespread promotion of the ideas of national independence, such as generosity, tolerance, increased the socio-political, spiritual-enlightenment role of the category of respect and further expanded its scope. The analysis of examples shows that any respect, like other phenomena, develops on the basis of opposition-dialectical contradiction: respect contains positive and negative semantics as a socio-linguistic phenomenon: the meaning of respect as a respectable person is initially compared to a neutral state: father (simple) level of respect), respectful father (meaning level I respect ), respectful father (meaning level II respect), respectable father-in-law (meaning level III respect), respect dear soul, father (meaning level IV respect). Dear, dear father (meaning V level of respect). It seems that the meaning of respect is being stratified within itself. Compare again: my dear friend is my dear friend (respect is strong in the word dear). That is, if the phrase “modal attitude” was used instead of the phrase “positive attitude” in the definition, the definition would be more appropriate. Modal attitudes include both negative and positive attitudes. Respect is the basis of a modal relationship, a big part of it. Hence, the respectful relationship is a modal relationship between the speaker, the listener, and others.

II. REFERENCES


[5]. Zikrillaev G'. The system of personality, number and respect categories of the verb.-Tashkent: Sub, 1990. -111p ;


[8]. Dmitriev N.K Category prinadlebnosti. ISGTYu, Ch.II. -M., 1956. –33 p .;


[10]. Gulomov A. Plural category in Uzbek language. - Tashkent, 1944. -5b 6 ;


[13]. Ikromova R. Synthetic-analytical and functional forms of nouns in Uzbek language. –Tashkent: Sub, 1985, –120 p