

## EXPRESSION OF SUBJECTIVE ATTITUDE THROUGH SUBJECTIVE ASSESSMENT IN UZBEK LANGUAGE

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### ABSTRACT

This article explores expression of subjective attitude through subjective assessment in Uzbek language. The attitude of the speaker to the reality is understood as the moods of caressing, caressing, respect, belittling, modesty, cursing, teasing, as well as cases of exaggerating, amplifying and emphasizing one's opinion. The meanings listed above are expressed in the context through the whole sentence or a part of it. Subjective assessment, as we mentioned above, is an expression of the positive or negative attitude of the speaker to the objective existence and his speech. The expression of the meanings of the subjective assessment of diminishing, belittling, caressing, glorifying, strengthening with the help of various affixes - morphemes is very common in the Uzbek language as well as in other languages.

**Keywords:** neutral attitude, evaluation attitude, subjective attitude, subjective assessment, modal relations, positive assessment, negative assessment.

It is known that a person is not limited to neutrally feeling the normal state of the events that exist in nature and society. In the mind of a person, subtle aspects such as more or less of a sign's potential limit, sudden occurrence of movement, duration, tension are also reflected. Also, the speaker has a subjective attitude towards reality or the interlocutor.

From a philosophical point of view, objects are objective, and signs in the object, in its movement, are relative to each other. For example, "big" is compared to "small", "wide" is compared to "narrow", "few" is compared to "many". That is, any sign is compared to its opposite sign and other signs. While signs are relative to their opposite sign or other signs (we are talking about different signs specific to the same object or action), there are also relativities within the same sign. For example, if the "big" sign is normally considered to be within the potential limit, then "biggest", "very big", "larger", "biggest" are relative to the normal state of the sign, its position (size) within the potential limit [1; 14-17].

Object movements do not occur in the same conditions, at the same pace, but in different conditions, at different tempos. A person tries to study more deeply the phenomena that exist in the objective existence, such as the levels of signs, the action that takes place, its level (tempo). Such relative situations in objective existence are reflected in the human mind through comparison. Therefore, comparison is important in knowing the phenomena of the objective world [5; 21-23].

In ancient times, philosophers paid special attention to this category, saying that comparison is the mother of knowledge.

The attitude of the speaker to the reality is understood as the moods of caressing, caressing, respect, belittling, modesty, cursing, teasing, as well as cases of exaggerating, amplifying and

emphasizing one's opinion. The meanings listed above are expressed in the context through the whole sentence or a part of it.

Subjective assessment, as we mentioned above, is an expression of the positive or negative attitude of the speaker to the objective existence and his speech. Expression of the meaning of the subjective assessment of diminishing, belittling, caressing, glorifying, strengthening with the help of various affixes - morphemes is very common in Uzbek language as well as in other languages [2; 23-25].

For example, if the affixes -chak, -cha, -chak in words such as girl, boy, bride, kozichak mean diminutive, then in the words -gina, -jan, -gina, -jan, - in the words kizgina, bolagina, ukajon, kholajon, Koziboy, Anorthoy, Gulsinbibi, Bibirajab, Rajabkhan Madinabonu. Toy, -boy, -bibi, -khan, -bonu type affixes and affixoids give more caressing meaning. But in the modern Uzbek language, the meaning of shrinking and caressing is expressed analytically in most cases, and sometimes with the help of affixes.

According to the sources: words like "dondikcha" and "kelinchak" can mean both shrinking and caressing.

Let's consider another case. If the young man who is participating in the conversation is addressed in a boyish way, it can mean petting along with diminution (with a change of intonation, a tone of humiliation is also given). But when the word "guy" refers to a person who does not participate in the conversation, the diminutive meaning often comes to the fore. In this case, the role of intonation should not be forgotten).

In linguistics, when talking about diminutive and caressing affixes, there are opinions that the smallness of the object expressed by such affixes receiving base should mean smallness according to its lexical-semantic meaning.

Speaking about the meaning of caressing of the affix -loq, A. G'. Ghulomov emphasizes that it originates from the meaning of diminution. Caressing itself implies making the subject smaller. That is why diminutive forms are used to express gentleness, affection, caress. [1; 36-38].

A magnifying glass is placed in front of objects in order to visualize objects in a pleasant way, and to show a caressing attitude towards them

In fact, diminutive and diminutive affixes are mainly added to words that are distinguished by their smallness among the objects to which they belong: a lamb is small compared to a sheep, a child is small compared to a father, a bush is small compared to a camel, a girl is small compared to a woman.

Subjective forms of diminutives are added not to the words sheep, goat, camel, woman, oga<sup>35</sup>, but more often to the words small, cute, lamb, goat, bush, girl, child. But based on this, it is not always correct to make a firm conclusion that diminutive and caressing affixes are added only to bases indicating small things. Sometimes the speaker uses subjective evaluation forms to their name even when addressing a person who is older than him. At such a time, in our opinion, attention should be paid to at least three situations. First, there is a tendency to caress, caress, and be polite to an adult, and secondly, the speaker [3; 36-39].

As it is known, forms in the form -jan, -cha, which express the speaker's generally positive attitude, convey not only the meaning of caress, but also the meaning of discrimination (intonation, context play the role of the main tool in this).

So, the forms of subjective assessment do not only mean diminution and caress, but also participate in the origin of various other expressive meanings [5; 47-49].

Grimm writes: "Pattern forms express not only the meaning of littleness, smallness, but also the meaning of favor, kindness, caressing. That is why we add diminutive forms to great, holy, even terrible objects in order to get closer to them, to gain their favor and favor.

When adding -jon, -khan-type forms to words denoting older people, such as father, grandfather, aunt, and mother, the meaning of caressing and loving is understood, not diminutive, but the meaning of diminutive gradually disappears over time and becomes imperceptible:

For example, let's say that a school student adds the suffix -john to the name of his teacher, or adds the suffix -cha to the name of an older person (around 40, 50, 60). In such a case, an adult listener immediately notices the negative attitude of the speaker towards him.. It is appropriate to cite the following honest opinion of A. V. Superanskaya: "All this indicates that there is no "middle" point where words in the form of respect and caress are placed on the right side, and words in the form of humiliation and disrespect are on the left side [4; 32-34].

he speaker's age, social status, and who he is talking about can vary depending on whether the speaker is speaking in a literary language or a dialect, and whether the event is taking place in an urban or rural setting. The same thing can be said about the subject's attitude towards him by shortening personal nouns. For example, the name of children aged 3-5 years, sometimes older, can be shortened, and if his name is Fakhridin, it can be called Fakhri. A person in his 60s and 70s cannot be pampered in the manner of Fakhri [6; 12-15].

On the contrary, it is now possible to pronounce the name Fakhridin in full or by using the analytical form. Using each other as Fakhri, Vanya, Dunya in their peer and family relationships shows that they can be used for pampering at any age.

So, depending on the meaning of the subjective assessment forms, it becomes more difficult to set a strict boundary between their groups. Moreover, it can be argued that shrinking and stroking are so closely intertwined that it is a difficult process to clearly distinguish them from each other.

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