Research Article

REFLECTIONS ABOUT MORPHOLOGICAL EXPRESSERS OF RESPECT AND DISRESPECT CONCEPTS

Morphology

Toshpulatov Azamat Mehmonaliyevich

Researcher of Kokand State Pedagogical Institute. Uzbekistan

Abstract

The reflections about expressing respect and disrespect concepts in Uzbek language are stated in this article. Together with this, the tasks of pragmatic linguistics, as well as the views of author on the term of the concept are described. The role of respect and disrespect concepts in the Uzbek communication is unique. It is undoubtedly that morphological integrity is the leader in expressing any concept because the Uzbek language is agglutinative synthetic character. It is clear shown that the psychological respect and disrespect is not fully covered in linguistic expressing respect and disrespect, as well as the morphological means of expressing the respect cannot be only indicator of respect in discourse. However, there are some morphological forms which indicate to express the respect or disrespect concept, analyze about their role in the Uzbek communication behavior is discussed in this article. Such linguistic units become the nucleus in expressing the particular concept. But nonlinguistic expressioners also influence the linguistic core nature. According to the conclusion of the author, the study of the synchronous and diachronic nature of the concepts which exist in the linguistic mind of the particular people, must be an integral part of the study of the history of this nation. Consequently, analyzing the respect and disrespect concept in the Uzbek communication custom illuminates not only the anthropololinguistic description of this nation, but also historical description.

I t is undoubted that the main classification sign of the nation is the mother tongue. Especially, let's see it in the example of the Uzbek people. The Uzbeks have different anthropological signs. We can see the representatives of the Uzbek nation, who the structure of the skull, the size and structure of the body, the color of hair and eye are various. But all Uzbeks speak the Uzbek language. If he/she considers the Uzbek language as his/her main communication language although he/she has brown hair and blue eyes, if he/she thinks in the Uzbek language, he/she is Uzbek. The mother tongue becomes a material for the creation of the linguistic scene of the universe in the human mind. Creating this scene in which language strongly impacts on the formation of mentality characteristics.

Namely, the language saves information not only about itself, but also about the universe. Language building fit with the imagination of the nation about the universe around them. The existence of languages in different morphological types, the existence of certain categories in some languages, and the lack of them in others are closely linked to this worldview. For example, why do the Russians describe not only the living, but also the inanimate objects with the genus (род) notion? Why do the Uzbeks interconnect with tense, mood, and personality notions? Why do not the English speakers create the sentence without subject? Or what is the reason why different nationalities evaluate differently the same thing? For example, why the *poplar* (*terak)* tree is a sign of *slimness* for the Russians, a sign of *clumsiness* for the Uzbeks? All of them are the smallest realities of the world which are created by human beings in their minds with helping of the language.

From the second half of the XX century, the pragmatic linguistics which has been developing in the world have begun to be reflected in certain researches in the Uzbek linguistics for the next 10-20 years.

It is undoubted that the synthetic nature of the Uzbek language arranging the dominance of morphological forms in its pragmatic description. When the morphological categories in Turkic languages are closed systems which formed in high level, the concentration of lexical and syntactic means around themselves has always attracted the attention of the Turkologists [2. p.7-8]. Although linguistic units are immanent in their essence, they can only express it only in the speech. In the Turkic languages, in particular, in the Uzbek language the means which introducing the linguistic units into the speech and gather them to the syntactic systems, have mostly morphological nature. According to our view, the pragmatics should consider the morphological means as the main object of the research in the description of the Uzbek language as the discipline which researches speech realities.

Let's give attention some examples of morphological units which have been actively using in the speech and have been difficulty given to analyze:

The question which is given to the owner of the shop:
- *Non bormi?*

The variants of the answer of the owner of the shop:
- *Yo'q. (No, no.*
- *Yo'q edi. (There was no.*
- *Yo'q edi-ya. (No, it was not.*
- *Yo'q-da (No, no.*

Of course, this is not a complete system of alternative answers. The absence of the requested product creates the content of these answers. Used auxiliary verbs and particles give them a pragmatic nature. The first sentence (*yo'q*) exactly answers the question. The construction of the next sentences increase the attention to its pragmatic nature, not to its content.

The pragmatics have evaluated the word "Yo'q" ("No") is "slapping in the face of an interviewee". The softening task of this slap is charged to incomplete verb *edi* in the second sentence (*yo'q edi*).

The particle *-ya* in the next sentence (*yo'q edi-ya*) also adds courtesy tone to the softness tone which is created with *edi,* and intercedes the following a few sentence: *Afsus, yo'q. Qaniydi bo'lsa. Ovora bo'ldingiz.*

The last sentence (*yo'q-da*) expresses the bile of the speaker, and it enhances the "slap".

The opinions above mentioned create new perspectives in relation to the moments, conditions and participants of the speech because they are pragmatic evaluation. This aspect makes it difficult to analyze them.

In recent years, interest has grown dramatically in pragmatic linguistics. However, acceptable views for all on the main notions of this direction do not still exist. Especially about the concept. The term "concept" has become a very common language, according to our view, it is determined with that the various perspectives are very much in understanding and interpreting the concept, that's why the theoretical conclusions about it do not completely generalized. Also, it should also be separately noted that the researches on this subject have been in the process of study not only in Uzbek, but also in world linguistics. Professor Sh.Safarov who is a leading researchera of this field in Uzbekistan, said: "In general, it is well-known that the problem of formation of the meaning and content and the linguistic reality are very complex. Achieving acceptable scientific conclusion for psychologists, linguists and logicists and other "-ists" who have been dealing with this problem for centuries, or the methodological idea which can be the only analytical method, or at least its basis, are suspicion. Presently, all hopes is from cognitology, from cognitive linguistics which is an important field of it, it is possible that the issue of "birth" the meaning and the linguistic expression in its range fully find its interpretation?!" [4. p.32]

Although the term linguistic view of the universe has become popular as the term "concept", acceptable description of both relationships for all does not exist. It is not easy to answer such questions as how to build a linguistic view of the universe (LVU), how national and personal LVU differ from each other, how proportionality do they achieve, and, ultimately, the question which is interesting for us: how is the role of the concept in the LVU.

"Undoubtedly, the first stage of the formation of any linguistic device is the reflection of the perceived reality in the consciousness, appearing it and "creating concept which is created in the result of analyzing it in the thought, the next stage, namely linguistic reality stage consists of different actions, these actions happen in dependence of characteristics of language system.

Experience shows that the principles which provide the linguistic activity, differ from existed principles within the scope of other types of activities. Therefore, these principles differ from our visual, musical and artistic abilities, our logical and mathematical talent. So it's better to consider that human consciousness is more the "cooperation" of small systems than the whole system, but although these small (micro) systems is in independent action, indifferently, these actions happen with relationship and connection with each other" [4, p.29].

Consequently, the concept is "a reflection of the perceived reality in the consciousness". If the LVU is a large system, its components are small systems (subsystems) which interconnect with each other. If we call these small systems (subsystems) as pages than the view, the concepts are their building materials.

The term "concept" is derived into the Uzbek linguistics through Russian linguistics, into Russian linguistics through Latin language, and its etymology is very interesting. According to the information of Yu.Stepanov, the Latin word *conceptus* – means a notion, it is etiologically associated with the word *concipere* – to conquere, to construct (поятие, зачатие) (potion, conception). The origin of the word *понятие* in Russian language is connected with the word *пояти* – to conquere, to get married (marriage to the woman) which is close with the meaning of the word *concipere* in the old Russian language [6, p.42]. The scientist gives description to the concept as "...сгустки культурной среды в сознании человека" [6, p.42].

As the human culture and the mentality of the nation are various, that's why it is undoubted that the concepts are various. Their classification and description are actual tasks of the Uzbek pragmatic linguistics.

According to the author of the original views on the origins of grammar categories, G. Paul is that "Всякая грамматическая категория возникает на основе психологической" [3, p.315]. G. Pauls concluded that the pragmatic aspects are related to psychological categories in the practice of any morphological category, not with language units, because according to this:

"Грамматическая категория является в известной мере застывшей формой психологической категории; она связана с устойчивой традицией. Психологическая же постоянно остается чем-то свободным, живым, принимающим различный облик в зависимости от индвидуального восприятия" [3, p.315].

According to his opinion the "birth" of the grammar categories is related to psychological processes. Psychological aspects which do not be contained the scope of existing grammatical categories, lead to appear new grammatical categories [3, p. 315]. Relationships between language, mind, and spirituality (psychology) have been causing the endless discussions among philosophers, linguists, and other professionals for long centuries. We would like to emphasize that it is impossible to fully determine whether the morphological units are the linguistic expressions of psychical processes, rather than joining the ranks of this debaters. The concept of spirituality is wider than the concept of consciousness. G.Paul did not say for no reason: "The psychological category is language independent; existing before the appearance of the grammatical category, it continues to function even after its emergence" [3, p.315]. Of course, studying the history of a particular grammatical category is definitely very interesting, but it is impossible to restore this historical view. It is clear that the process of formation of the category not only in current but also at the period of "birth", was not completely determined. However, it is undoubted that some traces of this process have been preserved till present. The basis of the pragmatics of the grammatical category's members – namely the base is determined with those definite and indefinite traces. For example, superficial observation of a number of available materials which belong to the history of voice forms, indicates that these forms encounter semantics and pragmatic changes which are specific to minority of morphologic categories: using the word *қарди* in the meaning *қорилди, аралашди* (*mixed, combined*) is given in "Devonu lug'atit turk" [9, p. 406]. The fact indicates that the word in the form of active voice expresses the

meaning with the word in the form of reflexive voice in the modern Uzbek language, mutual opposite system of voice forms were different at that time.

The words such as Эшічлянди, оғурландї (Эшічлянди – is in the meaning of having the pot, оғурландї – is in the meaning to introduce, to come up, to be blessed, to give the value) [9, pp.286-287] collect grammatical expressions which require different voice forms in the current Uzbek language and semantics which is not specific to the current Uzbek language (of course, in this case it should be noted the lexical root meaning), it shows that the voice semantics of that period is different from today's semantics. This is natural phenomenon. Historical roots have a role in reality voice forms. However, the synchronic pragmatic nature of these forms (in general, any grammatical forms) is based not only on the historical roots but also on the immanent features of today.

They have become stronger in the influence of leading dialects in the literary language. The imitation to the capital dialect has been strengthened in the Uzbek communication custom and inconsequence the supplementary –lar has been widely using as the expresser of the respect in the daily and formal communication in the Uzbek communication custom: Dadamlar keldilar (My father came) (Папа пришел.букв. Пришли мои папы). Akamlar aytdilar (My brother said) (Брат сказал. букв. Сказали мои братья.). –lar is supplementary which express plural form, although its expression of the respect is an widespread phenomenon, but the relationship between expresser of the plural form and respect –lar, as well as –lar in the context of the verb conjugators, has not yet been uncovered. If we base on Paul's point of view which there is a psychological foundation behind any linguistic phenomenon, we can see particular relationship between the expression of plural form and the respect of –lar: of course, many things are more massive Therefore, it is possible to increase its quantity – respect with imagining a single thing as many things. At any case, the use of –lar which has been widely spread in the Uzbek speech custom as one of the expresser of the has attracted as the peculiar phenomenon. It should be emphasized that –lar (in general, the linguistic expresser of the concept of any respect) will express the respect when certain contextual conditions are done. For example, -lar will express the respect when the possessive supplementary comes before it. If the possessive supplementary comes after it, or, if it does not entirely exist, a simple plural form will be expressed, rather than the respect form. Compare:

Akamlar (Aka+-m(possessive supplementary)+ -lar) *keldilar* – Брат пришел(с оттенком уважением) (My brother came.).
Akalarim (Aka+-lar+-im(possessive supplementary)) *keldilar /kelishdi/keldi* – Мои братья пришли. (My brothers came.)
Akalar (Aka+-lar) *keldi* – Пришли мужщины по старше говорящего (Пришли мужщины по старше говорящего) (In the Uzbeks there is the tradition to call *aka* the person who is elder).

It is evident that for expressing the respect is important not only a particular morphological

indicator, but its encirclement and importance. Changing of these indicators affects not only the pragmatic, but semantic and syntactic aspects of the morphological form.

Expressing the disrespect also reflects the various traditions of Uzbek communication habits with its peculiarities. As emphasized, the concept of disrespect and respect is closely interconnected. Existence of this interconnection is clear from the psychological point of view. Like any opposition, the opposition of these concepts is connected with psychological generality - the value to the human. Interestingly, linguistic means may also reflect this generality and the units which express the respect, mayexpress the disrespect and vice versa according to the require of discourse. Appealing to "you" with disrespect is the most obvious expression of disrespect in the Uzbek communication custom. But appealing to "you" is not always connected with disrespect. For example, the Uzbeks appeal to Allah to "you". In addition, although the concept of disrespect is closer to such concepts as disregard and discrimination, but it is not always connected with them. Disregard or discrimination implies the disrespect. However, disrespect does not express disregard or discrimination.

Appealing to"you"with disrespect is expressed with verb conjugators such as -ng, -san and the pronoun "you" which expresses the singular form of the second person in the Uzbek language: *Sen kelding* (Ты пришел) (You came.). *Sen kelasan*(Ты придёш). (You will come).

There is the tradition which the people communicate to appeal to "you"with disrespect to peer friends, close relatives.However, adolescents do not appeal to "you" with disrespect to the adults (but there are traditions which allow to that kind of relationship. See the above).

The Uzbek communication custom allows the husband to appealto"you"with disrespect tohis wife, but otherwise the opposite situation is strictly forbidden.

Appealingto"you"withdisrespectislimited in official and social relations. It was in the official form that the head had appealed to "you" with disrespect to hisservant according to the history. But the modern communication custom almost withdrawal from this practice.

However, disrespect may also be expressed with appealing to "you" with respect due to the nature of the discourse. Give attention to the following extract:

"-Nima qilaman endi men?–deb so'radi so'fi.
...Hakimjon sipohlikni qo'ldan bermay og'ir va keskin javob qildi:
- Nima qilardingiz? U yer bu yerga arz qilib ko'ring. Bu nozik zamonda arz qilishdan biron natija chiqarmikan?"[8, p.266].

In the translation:

"-Что мне теперь делать?–спросил суфи.
...Хакимджан,нероняя достоинства,ответил холодно:
-Что вам делать? Попробуйте подайте жалобу. Нонезнаю, есть ли польза от жалоб в такое сложное время?" [7, p.70].

As you can see, Hakimjon appeals to"you" to sufi with respect because he is older than Hakimjon. However, according to the content of the novel, the sufi is much lower according to his social status. Tradition does not allow us to appeal to "you" with disrespect. However, disrespect is expressed through with arroganting and saying unclear answers in"cold tune".

Any concept is expressed by language units. In particular, respect and disrespect. Respect and disrespect play a major role in the psychological description of the speech of person. The manifestation of the morphological units in the expression of psychological respect or disrespect in human relationships is undoubtedly for the carriers of the Uzbek language. But the concept is not a simple linguistic notion. Psychological respect and disrespect in linguistic expression of respect and disrespect are absolutely not covered. Also, morphological means of expression of respect can not be the only indicator of respect in the discourse. However, there are some morphological forms which their using indicates to express the concept of respect or disrespect, and we have partially talked about the analyze of their role in the Uzbek communication behavior.

Language units are the nucleus in the expression of a particular concept. But nonlinguistic expressioners also influence the nature of the linguistic nucleus. Studying the synchronous and diachronous nature of the concepts which exist in the linguistic mind of certain people, is an integral part of the study of the history of this nation. In particular, carrying out the analysis of the concept of respect and disrespect in the Uzbek communication custom does not only characterize the anthropological description but also its historical description

References

1. Карасик В.И.Язык социального статуса (The language of social status). – Москва: ИТДГК «Гнозис», 2002 – 333 с.// studopedia.ru
2. Нигматов Х.Г. Функциональная морфология тюркоязычных памятников XI - XII вв. (Functional morphology of heritage of Turkic language in XI-XII centuries) – Ташкент: Фан, 1989.
3. Пауль Г.Принципы истории языка. (Principles of the history of the language) – Москва: Издательство Иностранной литературы,1960.
4. Сафаров Ш. Прагмалингвистика. (Pragmalinguistics) – Тошкент: Фан, 2008.
5. Содиқова Ш.Б. Ўзбек тилида ҳурмат маъносининг ифодаланиш усуллари. (Expression ways of the respect meaning in the Uzbek language) Филол.фанл.номз. ... автореф. – Тошкент, 2008.
6. Степанов Ю. Константы: Словарь русской культуры: 3-е изд. (Dictionary of Russian culture: 3- изд) – Москва:Академический проект, 2004.
7. Чулпан Абдулхамид. Ночь и день(перевод АбдулхамидаИсмоили). (Night and day (Translation of Abdulhamid Ismoiliy)) – Ташкент: издательство Гафур Гулям, 2013.
8. Чўлпон Абдулҳамид. Кеча ва кундуз//Яна олдим созимни. (Night and day// I take instrument again)– Тошкент: Ғафур Ғулом нашриёти,1991.
9. Қошғарий М. Девону луғотит турк. I том. – Тошкент: Фан,1960.