

To the Question of the National-Cultural Value of the Forms of Movement

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ABSTRACT

The article analyzes grammatical devices that reflect the Uzbek national mental image, culture and level of communication in the structure of movement forms. Their use has been studied in connection with the cultural level of the speaker, his attitude to the addressee, as well as social and pragmatic factors.

KEYWORDS: *national mentality, communication culture, spiritual image, social and pragmatic factors, grammatical tool.*

Language is a vivid expression of the national-mental culture, and in each level unit its privatization manifests itself in its own way. In particular, it should be noted that grammatical forms in the Uzbek language, which are means of expressing, defining and characterizing lexical units, have a wide range of possibilities for expressing the national mentality, the level of communication culture. In this sense, the allocation in the Uzbek language first of the category of respect¹, then the functional-semantic field of respect², and then the category of behavior is the proof of our opinion.

In the mental world of the Uzbek nation, humility, respect and humility occupy a special place, and they are always expressed in a dialectical connection. They reflect the psyche of people, their spiritual appearance, the level of human qualities. Comparison of the meanings of the word *Andisha* in the Uzbek-Russian dictionary shows how high the conceptual value of this word is. The word *andisha*, which in Uzbek means "face"³ is given in Russian by a number of words, such as *prudence, caution, prudence, foresight, delicacy, tact, thought, thought, thinking, consideration, care, shame, conscience*.⁴ However, different words in Uzbek are a relative alternative to each of these words in Russian. For example, *conscience - vizhdon, care - g'amkhurlik, caution - ehtiyotkorlik, thought - fikr, thought - o'y-hayol, delicacy - hushmuomamalalik, nazokatilik, muloyimlik, prudence - mulohazakorlik, thought - o'y, fikrlamoq*. Apparently, the word *Andisha* is so broad and multifaceted that its meaning cannot be expressed in one word in another language.

Linguistic and other non-linguistic means in our language, such as lexical, morphological, syntactic, are involved in expressing the national qualities of *Andisha*, respect and humility.

Some means of the Uzbek language play a special role in expressing the mental meaning of "*andisha*". For example, the imperative mood is the form of classes, the pronouns themselves, the form of the person-number, the category of number. In the Uzbek language, it is impossible to draw a clear line between the categories of honor and respect. Therefore, speaking about the means

¹ Zikrilaev G.N. The system of personality, numbers and categories of verb respect. - T.: Fan, 1990.

² Khodjjeva H. The area of respect in the Uzbek language and its linguo-speech feature: Abstract of the dissertation of the candidate of philological sciences ... - Samarkand, 2001. - 21 p.

³ Annotated dictionary of the Uzbek language. 5 volumes. Volume 1 - Tashkent: "National Encyclopedia of Uzbekistan" State Scientific Publishing House, 2006. - p. 81.

⁴ Uzbek-Russian dictionary. - Tashkent: Uzbek Soviet Encyclopedia, 1988. - p.31.

of the functional-semantic field of respect, it should be noted that the meanings "respect" and "*andisha*" are diffusely expressed in the same means.⁵

In addition to clarifying, adapting and modifying the lexical meaning of the verb, action forms also express the mental attitude, behavior, cultural level, intellect of the speaker to the listener, in which the Uzbek *Andisha* is clearly manifested. In this case, it is important to know how the forms of action are formed, by what means the auxiliary verb is connected to the leading verb. More precisely, although the form of action reveals these meanings, on the one hand, the communicative intention and mental culture of the speaker, on the other hand, require the implementation of these forms of action.

Here are some examples: 1. *The guest smiled, not answering my questions about this, and suddenly said: - Have you seen people with tails? He said. I scoffed at the idea that the guest is trying to update the title.* (Abdullah Kahhor) 2. *It didn't really hurt me, I thought that men sometimes have such an unsatisfactory heart.* (Abdullah Kahhor) 3. *When you say hello in front of your husband while he is there, the man who answers, as if to say: "You shouldn't have said that," greeted me very affectionately, swept my yard and even massaged my head. I thought to myself, "Loneliness seems to have had an effect."* (Abdullah Kahhor) 4. *Fatima did not tell her father that she had left her husband, she thought that she would reconcile. Fatima shut herself up. At that moment Samijon entered. Fatima did not know whether to introduce them or not, but when she saw that he was smiling at Zuhra and walking towards her, she was forced to shout: "Samijon!" Zuhra, realizing that this was the groom, looked at him and bowed, joining her palms in Indian style.* (Abdullah Kahhor)

The action style forms used in the texts formed a stylistic chain. The leading verb in the first text is *to laugh*, in the second and third, *to speak*, and in the fourth, *to bow*. The leading verbs are *laugh*, *speak* and *bow*.

It is well known that the use of the form of action in relation to an event or reality means that the speaker is "indifferent", "waved his hand", "what do I care", when the speech is pronounced in the first person, if it is told in the language of the third person. For example, we see this in the following sentence: *The "well-explained" bailiff, having received a smile, a chicken and three sums of money, fortunately for Kobil bobo, was able to say "go to the amin" without saying: "I will report to the governor without stopping."* (Abdullah Kahhor) However, in the texts cited above, the goal of *Andisha* appears in the sense of "an attempt to refrain from saying something", "an attempt not to hurt someone's heart". After all, restraint, the desire not to harm — are peculiar manifestations of *Andisha*. In the first text, I thought, in the second text I was not very hurt, in the third text I thought to myself, in the fourth text, out of the corner of my eye, the means of action. These tools are in the form of reinforcers indicating that the *Andisha's* form of action is an expression of a state of mind.

Therefore, the form of action, formed by means of *-a to do*, retains a special meaning in the emergence of the *Andisha* state.

- a to do, when applying the action form to the second or third person in the form of an order, the meanings "please", "I beg", "excuse me" act as special forms of request. Examples: 1. *Hey passenger, be a guest, share what we have at home.* (Abdulla Oripov). 2. *On the way to freedom, whoever gets in your way, stand with a spear, pierce them, hurry up..* (Abdulla Oripov) 3. *You are*

⁵Ҳожијева Ҳ. Ўзбек тилида ҳурмат майдони ва унинг лисоний-нутқий хусусияти: Филол.фанлари номзоди ...дисс. автореф. – Самарқанд, 2001. – 21 б.

a nightingale, give the nightingales a drink, nightingale, stop singing to me, nightingale. (Abdulla Oripov) 4. *It's time for bed, come on, let's go baby.* (Abdulla Oripov) 5. *At this time, be good yourself, be my sister, nature.* (Abdulla Oripov)

The form of behavior - *a get up* serves to create a "softened" type of team, and the meaning of "respect" is expressed in special forms: 1. *OK. Leave your hadeeth. Did anyone leave the Shomatovs' entrance that morning?* (Utkir Khashimov) 2. *Let's leave Afghanistan, Comrade Prosecutor! I said wearily. - The 200th cargo comes not only from Afghanistan, but also inside the country. Who will pay for their blood? Are not those who discredited the Uzbek people throughout the country?* (Utkir Khashimov) 3. *I have almost three months. When I think about it, I get scared. "Do not panic." Now you are talking about pride.* (Primkul Kodirov) Of course, we can see vague expressions of a number of mental states, such as *Andisha*, respect, internal culture, in the form *let's leave, not leave*.

In all forms of action, it is unacceptable to look for such meanings as *andisha*, respect, request. In some cases, the speaker's negative attitude can be confused with "disrespectful". For example, the forms of behavior *-a sol*, *-a /-(i)b tashla*, *-i(b) o'l*, *-a/y ket*, are used to express a negative attitude, which means "disrespectful", when the speaker thinks about the behavior of another person. Let's look at examples: 1. *How are you? he asks, pouring out his sadness. "The bastard is gone!" Again he went to his mistress, the parasite.* (Utkir Khashimov) 2. *He immediately drives away questions that buzz like stupid flies.* (Utkir Khashimov) 3. *Kuchum shook his head. "There is no more road there. They will not accept me into their ranks. They will think that we will again drive their sheep across the river and take them abroad. They'll set the dogs on us..."* (Said Ahmad). In other words, the speaker has a high respect for the subject of reality, about which he talks, a high level of respect and reverence for what he says, and this is manifested in the use of action forms, as well as other grammatical forms. In particular, the emphasis placed on the use of the form *(i)b put* in the texts cited above is also marked by the absence of the use of person-number forms, which express the respectful meaning of these verbs. In other words, in the forms of the action style, the suffixes of the number of the person occur verbally as additional, reinforcing means. Or in word forms they *spoke, played, drove*, we can see contradictory situations for this. As mentioned above, in those cases where the attitude is negative or neutral - *(i) b drop*, the form of action is used, and in these combinations their incompatibility with the means of a respectful person - number is clearly visible.

In conclusion, we note that the forms of action include grammatical devices that clearly reflect the Uzbek national mental image, the level of communication culture, the use of which depends on the cultural level of the speaker, his attitude to the addressee, as well as the socio-pragmatic factor.

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