



## **THE CATEGORY OF RESPECT IN THE UZBEKISTAN LANGUAGE AND THE HISTORY OF ITS DEVELOPMENT**

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### **Abstract**

This article analyzes the structure, function, semantic properties and application aspects of the means of expressing the meaning of respect in the Uzbek language. The meaning of respect is a socio-positive subjective meaning with linguistic and speech means.

**Keywords:** Category, grammatical category, lexical-semantic phenomenon, component, contextual, addressative, honorific.

### **Introduction**

As is known, in grammar, word forms and the laws of their combination are studied. Therefore, grammar consists of inextricably linked morphology and syntax, and the word is considered its basic element.

Also, in traditional linguistics, a category is also understood as a basic element of grammar: such as the category of possession, the category of plural, the category of person-number, the category of declension, the category of modality.

A category consists of a certain system of meanings and forms, is part of grammar and expresses a broader concept. Because, in a broad sense, a category can also consist of a system of phonetic, lexical or semantic phenomena. The concept of a category is complex and is also found in other fields of science. Also, categories differ in essence, and are not similar to each other in terms of their method of expression and means of depiction. For example, the system of consonants is considered a purely grammatical category, the system of vowels is phonetic, the system of word-forming affixes is lexico-grammatical, and the phenomena of respect and sizerash are socio-linguistic categories.

As long as human society exists, there are various social relations between people. Naturally, this relationship, of course, finds its expression in their language. The



Uzbek language is no exception. Positive relations between people have their own forms of expression in various forms at all levels of the language.

In the work, the linguistic and speech characteristics of the category of respect, that is, the structure, content, function and application of the means of expressing it, were combined into a single system and analyzed using component and contextual analysis methods.

Non-linguistic means expressing the meaning of respect are understood as such manifestations of respectful behavior (manners) as greeting with a smile, running up, standing up and bowing, and greeting with a hand on the chest. The degree of expression of the meaning of respect through linguistic and non-linguistic means of expressing the meaning of respect is not the same [2;39]. Depending on the structure, function, and semantic properties of the means, their position in the category of respect and the degree of expression of respect are determined.

The analysis of the structure, function, semantic properties, and application aspects 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 that has linguistic and speech means.

The connection of linguistic phenomena with the social factor was substantiated by some linguists[5;176]. Later, this phenomenon was also paid attention to in Russian and Uzbek linguistics. The social factor primarily refers to various social relations between interlocutors.

In the Uzbek language, the category of respect exists as a sociolinguistic phenomenon and has its own lexical and grammatical means and methods of expression.

In this regard, if we look at the history of the study of the category of respect, we can see that, probably due to different understandings of the category, the meaning of respect, the phenomenon of sizsirash, was not studied as a separate category in most languages; the means of expressing the meaning of respect were included in the list of other elements (for example, elements expressing modality).

It was emphasized that the category of respect is expressed in two ways in Japanese. The following thoughts of V.M. Alpatov are significant in this regard:

“The first is the “addressive” category, in which the speaker expresses a positive attitude towards the interlocutor, and the second is the “honorative” category, in which the speaker expresses a positive attitude towards another person in the



conversation. Each category has its own form and system of expression: the forms of the addressive category are in the form of verbs, predicative adjectives and conjunctions; the honorific category is manifested in the form of all independent word groups. In the addressive category, the forms expressing addressive and non-addressive, and in the honorific category, the forms expressing neutrality and humility, create a conflict between each other. Neutral forms can express both respect and humility. These forms do not have a special suffix” [1;13].

In 1944, A. Gulyomov was one of the first to think about the expression of the meaning of respect in the Uzbek language, and he discussed in detail the expression of the meaning of respect with the plural suffix of a noun. In the 50s and 60s of the last century, scholars such as N.K. Dmitriyev, E.V. Sevortyan, A.N. Kononov, F. Abdullayev, K. Nazarov also touched upon the possibility of expressing the meaning of respect through certain morphological means, including possessive affixes, in their works. Scientists such as A. Hojiyev, S. Usmonov, R. Ko’gurov, Y. Tojiyev, R. Ikromova, listed some synthetic means expressing the meaning of respect among the means expressing modal meaning, calling them such terms as “modal form”, “subjective evaluation form”, “diminutive-affectionate means”. More precisely, they studied morphological means expressing respect in combination with means of other categories. In 1973, Sh. Rahmatullayev introduced the concept of “form of respect” into Uzbek linguistics: he emphasized the difference between the affix -lar expressing respect and the affix -lar expressing plural [3;28-30]. According to Sh. Rahmatullayev, -lar is considered a homonym suffix, but it is based not on the commonality of homonym suffixes (being modal in meaning), but on the grammatical difference between them. This can be simply described as follows:

-lar I. My books – this is precisely the plural, there is neutrality to respect.

-lar II. Fathers – this is precisely the respect to the III person singular, there is neutrality to the plural.

It is shown that the meaning of respect differs from other declensional meanings – person, number, tense, inclinations: respect is common for the II and III person forms. Your father (fathers) – respect to the father, your brother (brothers) – respect to the brother; their mother saw 90 spring – respect to the mother; grandmothers came – respect to the grandmother (respect to the III person singular) grandmothers came – III person plural – “2 grandmothers came”.

The social factor plays an important role in the use of the means of the category of respect. The main signs of the social factor are the speech process, opportunity, circumstances, situation and time.

In recent years, the meaning of respect in Uzbek linguistics has been considered as a category, that is, a category-forming meaning. In 1990, G. Zikrillayev initially studied respect as a category specific to verbs, analyzing its semantic-functional properties, that is, its content, use, and formation. G. Zikrillayev emphasizes that “the suffix indicating the communicative role and quantity of the subject in the II and III persons also serves to express the meaning of respect. Until then, since the category of respect was not distinguished, they were called person-number suffixes” [4;111]. However, G. Zikrillayev limited himself to studying the meaning of respect only within the scope of the person and number categories specific to verbs.

In 1991, B. Yusupov expressed valuable ideas about the features of the expression of the meaning of respect within the framework of pronouns in his monograph “Pronouns in the Old Uzbek Literary Language” (XV-XVI centuries). In addition, in 1969, K.Ye. Maytinskaya expressed her opinion on the use of pronouns in languages of different systems. In 1980, M.S. Uzina spoke about the expression of respect by some pronouns in Persian. D. Khakimov’s article “Lexical and semantic features of the pronouns Siz vas en” written in 2003 complements the existing ideas about the expression of the meaning of respect in the Uzbek language through pronouns.

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