



SEMANTICS AND PRAGMATICS OF AXIOLOGICAL MODALITY EXPRESSED IN COMPLEX SIMPLE SENTENCES

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ABSTRACT

In this article, we focus on research in Uzbek linguistics on subjective modality. In particular, we have demonstrated with examples that the type of subjective assessment - axiological assessment - is not studied in the example of specific linguistic units, in particular, complex simple sentences.

KEYWORDS

Simple sentences, compound sentences, axiology, subjectivity, modality, functionality.

INTRODUCTION

As in all fields, new directions in linguistics, theoretical and practical views on the study of linguistic units in various aspects are emerging. As part of such research, we can include the category of modality and

evaluation expressed by the person (subject). Thoughts on subjective modality are also reflected in research in Uzbek linguistics.



THE MAIN FINDINGS AND RESULTS

Also, the expression of various additional meanings of language units in speech, their features of expressing the meaning of subjective assessment have been studied to some extent in Uzbek linguistics. The existence of research on subjective assessment means that sufficient and substantial research has been done in the field of linguistics in this regard. However, the relevance of the topic is determined by the fact that the type of subjective assessment - axiological assessment - is not studied in the example of specific linguistic units, in particular, complex simple sentences.

It is well known that motivational, cohesive parts, introductory and introductory sentences, separated explanatory sentences come in the form of simple sentences, complicating them in form and content. In addition to the grammatical category, we can also see the participation of the modal category in sentences involving these linguistic units, which complicate simple speech. Modality (lot.modalis - measurement, method) is a functional-semantic category that represents different views of the relationship of thought to reality, as well as different views of the subjective classification of what is expressed [1; 43].

The two types of modality studied and practiced as a functional-semantic category — objective and subjective modality — reflect different levels in terms of the meaning of the relationship, even if they are the same in content. While the objective modality expresses the relation of the said thought to being and the environment, the subjective modality reflects the private attitude of the speaker to the said thought. It is not clear which of these types of modality is primary and secondary. However, it should be noted that in speech activity, objective modality can become a subjective modality or perform its function. Subjective modality is divided into several types depending on the nature of the meaning understood in the text. This type of subjective modality - axiological modality - reflects the concept of "value" in the text. The word "tradition" is defined in the "Explanatory Dictionary of

the Uzbek language" as follows: Everything that is important to man and humanity, e.g., freedom, peace, justice, enlightenment, truth, goodness, material and spiritual wealth, etc., is a value, and these concepts are reflected in an individual's attitude toward an objective being or his own speech.

After all, the axiological assessment is "the object of reality, the events are given in relation to their value, importance, significance" [2; 543]. The subject's personal opinion and secular knowledge play an important role in determining the value and significance of objects and events. Events that seem important to someone seem insignificant to someone. This is characterized by different manifestations of the axiological assessment category. This is characterized by different manifestations of the axiological assessment category. Axiological assessment structures in the text are also sometimes realized by comparing one person or event to another. Sh. According to Safarov, the comparison also takes a different form and is accompanied by evaluation and standardization efforts [3; 56]. The reflection of the comparative action in the textual structures in which the cohesive parts are involved is characterized by the predominance of the individual features of one of the two objects being compared in terms of positive or negative:

- Mavlono Fazliddin is a thousand times purer and a thousand times more noble than a traitor like you! - said my lord Khanzoda (P. Kadyrov. Starry nights - P.128). Linguist S. Boymirzaeva notes that when assessing the value of events in reality, there is a sharp deviation from the norm (even if it is positive), a sharp increase in quality and quantity. In literary texts, this type of assessment serves to increase sensitivity [4; 54]. The author of the text prefers to use lexemes of emotion and evaluation in relation to the object being evaluated (even if the object does not have this feature) to increase the effectiveness of the sentence or sentence: . All of them died bravely (P. Kadyrov. Starry Nights - B.429). In the given text, the addressee (Princess



Bayda) gives a general assessment of the people who served her as the initiator of the speech communication, and transmits this assessment information to the addressee.

Even if this transmitted assessment is given in a positive sense, the addressee perceives it as negative. The reason is that the purpose and behavior of the participants in the above assessment process, which has an axiological modal structure, is entirely negative. Such “assessment information, in turn, serves to influence the listener and motivate him to an action” [5; 76] Even if the action is negative, axial assessment structures are more positive than the text frame structure. We can see that in the following text:

- Yo alhazar! After all, you are also the Ummah of Muhammad, a Muslim! If you had honest faith, you would not secretly poison a commander who fought openly with his sword in his hand! (P. Kadyrov. *Starry nights*. - P.429.) The Muslim lexeme, which means a positive assessment of the addressee by the addressee, is a lexeme with a subjective meaning, both inside and outside the text. The statement, which expresses the meaning of "not responding to good with evil", which is revered in the textual structure as a universal value, emerges through the reprimanding act of the speaker. Given the fact that a number of factors such as the mental state of the speaker and the listener, family closeness, age play an important role in the occurrence of the act of reprimand speech [6; 90], the mental state (irritability) of the speaker leads.

The content of axiological modality is fully formed in human thinking, manifested in certain textual and verbal activities. The difference from other types of text is that a literary text is a modality that has a complex appearance and meaning. The author tries to convey to the reader his / her attitude to the event by means of linguistic means that affect him / her quickly and effectively. “The choice of tools is not easy, because the author has to compare the information presented in the text with the reality of the reader and

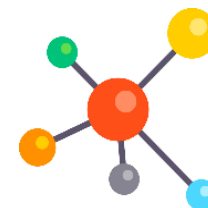
take into account his own assessment.

The pragmatic effect of the text will be at the intended level only if this ability of the recipient of information is taken into account [7; 56]. Such linguistic tools include motivation and simple sentences involving it. As a unit of appeal, the motivator can express different attitudes in the context of the sentence in which he participates: My lord, you spoke with admiration for the high art and wonderful talents of Herat (P. Kadyrov. *Starry Nights* - P. 269).

The relational nature of motivations is also manifested through the participation of the artistic image. The artistic image may vary depending on the scale of the event. In this respect, the author's personal attitude to the object being described also takes on a different look. What we need to pay attention to is the extent, form, and means by which the subject of the image expressed his emotions in the description of the event. Man's connection with the objective world prepares the ground for the formation of a certain attitude towards him, the need to express the emotional experiences caused by external influences, to express emotions, to react, that is, to evaluate, requires the use of appropriate units in language. The use of these units evokes a variety of emotions that are sometimes associated with the situation. E.M. Wolf did not mention in vain that emotional speech units have two different intents (purposes). In the first round, the goal is to evoke a certain emotion in the listener, while in the second, the speaker tries to express his feelings [7, 78]. However, it is difficult to distinguish between the two goals because in both cases the same communicative task is performed and the result is the same. Because there is an emotion in the state of speech that the speaker is narrating, and its perception also has an effect on the listener's emotions:

- Mawlana, when we invited you from Herat, we hoped to build new palaces and gardens. But seeing the state of our world-famous ancient monuments, you must feel sorry for yourself.

"Hazrat Ulugbek's only observatory in the world is in a



state of disrepair, just like this Chinnikhana," said Mavlono Fazliddin (P. Kadyrov. Starry Nights.-P.328).

In the given textual structure, the combination of invocation expresses the positive emotion of the addressee by entering into communicative communication through the principle of respect for the addressee.

The fact that the introductory words reflect the speaker's attitude suggests that pragmalinguistics is one of the objects of analysis. The introductory words that appear in monologue and dialogic speech "represent the subjective attitude, the emotional attitude of the speaker" [8; 91]. In this context, the expression of proposition in relation to the state of speech is a problem not only from a semantic-syntactic but also from a pragmalinguistic aspect. While introductory words, which in their most important respects reflect a positive or negative assessment of reality, are reflected in the communication process as a linguistic tool, the author not only uses this tool, but compares the information presented in the text from his own point of view and evaluates it.

According to S. Boymirzaeva, "assessment is an important aspect of the object, the process of determining its value. This process is carried out by the subject, which is based on a certain pattern, and the object is given a positive or negative quality assessment within the framework of this pattern. At this point, a type of subjective assessment - an example of axiological assessment: - So ... Samarkand should be a noble city, - said Nazim Mehmet (M. Ali. Sarbadorlar. - P.118). In the quoted passage, the speaker prefers to express his positive attitude through the combination of the noble city, while concluding the thought. After all, a noble city is a city that human beings have dreamed of all their lives, where the principles of justice prevail. Axiological evaluation is reflected in lexemes that have such a quality of value and refers the reader to react to it.

Each type of grade is given based on a specific sample (standard). In order to differentiate them, it is also

important how important the object is to the appraiser. The transfer of axiological modality, based on semantic meaning and pragmatic nature, dignity, universal and national norms, to the spirituality of an individual (historical) individual is formed as an assessment of the spiritual image of the whole nation or people: In my opinion, the most beautiful and convincing description of the unique world of the Uzbek people is Abdullah Qadiri! (O. Hoshimov. "Inscriptions in the notebook frame - P. 262).

From the above it can be concluded that in complex simple sentences axiological modality and axiological assessment arise as a result of the author's and recipient's attitude to the person, reality, their expression in the text, as well as the semantic and pragmatic layer that expresses the content of the text.

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