

AXIOLOGICAL FEATURES OF CONDITIONAL SENTENCES IN THE UZBEK LANGUAGE

Islom Urol ugli Minnikulov,

Doctor of Philosophy in Philological Sciences (PhD),

Senior Lecturer of Department of English Language Teaching Methodology,

English Faculty 1, UzSWLU, Tashkent, Uzbekistan

ABSTRACT

This article is devoted to the analysis of axiological features of conditional sentences in Uzbek. In particular, it deals with the possibility of conditional sentences in Uzbek to verbalize some values and anti-values. The aim of the research is to reveal the axiological possibilities of conditionals in Uzbek. As results of study, the followings can be summarized: conditional sentences in Uzbek can verbalize some values and anti-values in a particular context: a) values such as achievement, hospitality, richness and b) anti-values like swear, betrayal, badness, injustice.

Key words: axiology, value, value system, conditionals, conditional meaning, conditional form.

АННОТАЦИЯ

Данная статья посвящена анализу аксиологических особенностей условных предложений узбекского языка. В частности, речь идет о возможности условных приговоров на узбекском языке для вербализации некоторых ценностей и антиценностей. Цель исследования - выявить аксиологические возможности условных выражений в узбекском языке. В качестве результатов исследования можно резюмировать следующее: условные предложения на узбекском языке могут озвучивать некоторые ценности и антиценности в определенном контексте: а) ценности, такие как достижения, гостеприимство, богатство, и б) антиценности, такие как ругань, предательство, плохие качества, несправедливость.

Ключевые слова: аксиология, ценность, система ценностей, условные выражения, условное значение, условная форма.

INTRODUCTION

Axiolinguistics is a branch of linguistics which studies the axiological potential of language units. Its object is value representation and evaluation potential of language units in a context. Language units, including conditional sentences, can verbalize some values or evaluate a thing, object or phenomenon in a particular

context. Conditional sentences are analyzed and their axiological features are revealed in the communication process.

LITERATURE REVIEW

While interpreting the concept of value from an anthropological point of view, David Graeber sees it as the urgency or importance of action. That is, actions are evaluated, not objects (David Graeber, 2001, p. 49). It is understood that values are reflected in actions and indicate the level of importance or significance of the actions.

Considering the social aspect of the issue, the concept of value is theoretically based as follows: the essence of the word value is determined by social processes, since such processes are complex and infinite and complement each other in different ways. So for humans, meaning is a matter of comparison. The difference between an object or an action, that is, a meaningful difference, is embodied in comparison. Understanding value is always a process of comparison (David Graeber, 2001, p. 86-87). Clearly, the meaning and value of things and actions are seen in comparison.

Professor Brian Moeran also acknowledges that all forms of socio-economic behavior are based on one or another type of value. The study of culture is the study of the values that make up that culture (Brian Moeran, 2009, p. 2). It turns out that values are culturally marked concepts that regulate socio-economic behavior. In addition, values can also differ semantically according to the number category: while values form our socio-cultural beliefs and moral principles in the plural form, they are related to economic benefits, price, and value in the singular form (Brian Moeran, 2009, p. 2). It can be said that while values are socio-cultural and moral in the plural, they are economic in the singular.

According to I.U.Minnikulov, conditional sentences in English can verbalize some fundamental human values like power, benevolence, security, achievement, hedonism, self-direction, stimulation, conformity, universalism in a particular context (Minnikulov, 2021, p. 25). It is clear from it conditionals have the potential of verbalizing values.

RESEARCH METHODOLOGY

This study can be regarded as a theoretical research concentrating on qualitative nature of research. It is approached by the principles of axiological linguistics. Some methods of linguistic analysis are used in this research: a) linguistic description and generalization (to describe and review related literature and generalize some viewpoints and ideas); b) axiological analysis (to reveal axiological features of conditional sentences in Uzbek); c) contextual analysis (to identify values expressed

by conditional sentences in a specific communicative context). Language material for this study are taken from *Dunyoning Ishlari* by O'. Hoshimov and *Kecha va Kunduz* by Cho'lpon.

RESULTS AND DISCUSSION

In the following passages, we analyze axiological features of conditional sentences in Uzbek from the perspective of verbalizing values.

Context: The mother of main hero of the work and his aunt went for a matchmaking to the house of aunt Kholposh. The matchmakers asked Risoatkxon for Afzalkxon. When Orif, son of Kholposh aunt, returned home, he invited the main hero to play the game of Kubba and introduced him to the playing rules.

Асар қахрамони: Менинг ёнзогим йўқ-ку.

Ориф: Қарзга бериб тураман.

Асар қахрамони: Бўпти.

Ориф: Кубба ўйини қийин эмас. Тўртта ёнзоқ кубба қилиб қўйилади. Узоқдан пойлаб теккизсангиз, ган сизники. Теккизолмасангиз, отган ёнзогингиз қулогини ушлаб кетади деяверинг [Ў.Ҳошимов, 2012, p. 58].

As it is clear from the example that the conditional sentence *Узоқдан пойлаб теккизсангиз, ган сизники. Теккизолмасангиз, отган ёнзогингиз қулогини ушлаб кетади деяверинг* can verbalize a value of *achievement*.

Context: When the main hero's mother lost one of her rings, her sister-in-law went to a fortune-teller and told her that the neighboring Aunt had taken it (in fact, the Aunt did not). When the child's aunt, mother, and fortune-teller came to the Aunt and asked for the ring, the Aunt refused.

Сепкилли хола: Вой ўлмасам! Бу қанақа тухмат! Уялмайсизми, овсинпошиша! Агар нинангизга теккан бўлсам, ниятимга етмай!

Асар қахрамонининг онаси: Вой, овсинжон, вой гапингиз қурсин! Қайтиб олинг гапингизни! Олган бўлсангиз ҳам мингдан-минг розиман! [Ў.Ҳошимов, 2012, p. 162].

As it is clear from the example that the conditional sentence *Агар нинангизга теккан бўлсам, ниятимга етмай!* can verbalize a value of *swear*.

Context: Early in the morning, as Miryokub was walking towards the old city, two more Miryokub appeared in his mind, one of them was an investigator and the other was a responsible person. The investigator was investigating Miryokub, stirring up the relationship between Miryokub and Poshshahon.

Терговчи: *«Тинч бўл, Мирёқуб! Аввало, сен мингбошига, унинг машруъ хотинига хиёнат қилган бўлмасанг, ҳар ҳолда, ўз хотинингга хиёнат қилгансан...»*

Мирёқуб: *«Бу фоний дунёда ўз хотинига хиёнат қилмаган эркак борми ўзи?»* [Чўлпон, 2015, р. 193].

As it is clear from the example that the conditional sentence *Аввало, сен мингбошига, унинг машруъ хотинига хиёнат қилган бўлмасанг, ҳар ҳолда, ўз хотинингга хиёнат қилгансан...* can verbalize a value of betrayal.

Context: Responding to the Chief of Staff's request that the applicants be punished and beaten, he said:

Мирёқуб: *Бир марта ҳокимга ариза берган одамларни уриб бўлмайди. Кейин улар ҳокимга яна қайта арз қилсалар, ё бўлмаса, ҳокимнинг устидан арз қилсалар, ёмон бўлади. Адвокатларнинг аризасини биласиз-ку!*

Мингбоши *индаёлмай қолди. Нафаси ичида эди* [Чўлпон, 2015, р. 106].

As it is clear from the example that the conditional sentence *Кейин улар ҳокимга яна қайта арз қилсалар, ё бўлмаса, ҳокимнинг устидан арз қилсалар, ёмон бўлади* can verbalize a value of badness.

Context: The commander explains to the Naib Tora that there is no guilt in the people who are planned to be arrested. Naib Tora also admits this, he admits that the rich are mad, but Naib Tora also does not leave the stream of the state.

Мингбоши: *Ундай бўлса, мундай адолатлик подшо вақтида очиқдан-очиқ ноҳақлик қилишга қандай йўл қўйилади?*

Нойиб тўра: *Соддасан, Акбарали. Подшолик ҳамма вақт юртнинг обрўйлик одамларини ҳимоя қилади* [Чўлпон, 2015, р. 292].

As it is clear from the example that the conditional sentence *Ундай бўлса, мундай адолатлик подшо вақтида очиқдан-очиқ ноҳақлик қилишга қандай йўл қўйилади?* can verbalize a value of injustice.

Context: In order to admonish Zebi, who does not reveal his face during the trial, Eshan asks the chairman of the court for permission to talk to the girl.

Эшон мирзо: *Кофир билан итнинг фарқи йўқ. Итдан қочмайсизми? Шундай бўлса, кофирдан ҳам қочмасангиз бўлади. Бу жоиз?* [Чўлпон, 2015, р. 305].

As it is clear from the example that the conditional sentence *Шундай бўлса, кофирдан ҳам қочмасангиз бўлади* can verbalize a value of injustice.

Context: When the captain came to the house, the guests in Pashshakhan's house (these were the guests the chief wanted to summon) were at the table. On the

advice of the commander Miryakub, he had to persuade his wives to invite Zebi as a guest. And, he was calling his wives:

Мингбоши: *Биттанг кел! (катта хотинига имо қилиб). Холматникига келган шаҳарлик меҳмонларни чақиртириб, яхши бир зиёфат қилинглр. Шаҳардан келиб, Холматнинг қуруқ нонини еб кетса, яхши эмас.*

Мингбоши: *Овқатинг нима бўлди? Жадаллат! Қорин оч!*

Хадичахон: *Меҳмонлар бизникида, шу учун овқатимиз бугун кечроқ бўлади. Мен сизларга нон-чой чиқараман [Чўлпон, 2015, р. 77-78].*

As it is clear from the example that the conditional sentence *Шаҳардан келиб, Холматнинг қуруқ нонини еб кетса, яхши эмас* can verbalize a value of hospitality.

Context: As Olmasjon's father and mother talk about their son's work and its effectiveness, the mother is anxious to change her son's job and find another job. The father encourages the mother to be grateful and patient.

Ота: *Бошқа иш осон, дейсанми? Дунёда осон иш борми? Пулинг бўлса, давлатинг бўлса, оғзинг билан гапириб топсанг... қани эди... Бу давлатни худованди карим ҳаммага бермас экан! Берганга берар экан!*

Она: *Бермади, деб ётаверасизми? «Олма пиш, оғзимга туш!» билан бўладими? Ахтарган топади! Истасангиз, болангизга дурустроқ касб ҳам топилади. Сал мундоқ дам олиб яйрайдиган бўлсин-да! [Чўлпон, 2015, р. 91].*

As it is clear from the example that the conditional sentence *Пуллинг бўлса, давлатинг бўлса, оғзинг билан гапириб топсанг... қани эди...* can verbalize a value of richness.

CONCLUSION

As a result of our investigation, the following conclusions can be drawn:

- a) Conditional sentences in Uzbek can verbalize some values and anti-values in a particular context;
- b) Conditional sentences in Uzbek can verbalize some values such as achievement, hospitality, richness;
- c) Conditional sentences in Uzbek can verbalize some anti-values such as swear, betrayal, badness, injustice;

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