

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

### International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 06 Volume: 98

Published: 28.06.2021 <http://T-Science.org>

QR – Issue



QR – Article



**Ithom Ahmadjonov**  
Ferghana State University  
Doctoral student  
Ferghana, Uzbekistan

## METHODOLOGY AND SEMANTICS OF MORPHEMES REPRESENTING THE SUBJECTIVE ASSESSMENT SPECIFIC TO THE NOUN

**Abstract:** The article describes the methodological and semantic features of the forms that represent the subjective assessment of the nouns, their peculiarities, similarities and differences of these forms in the same paradigm.

**Key words:** modality, morpheme, affixoid, subjective evaluation, objective modality.

**Language:** English

**Citation:** Ahmadjonov, I. (2021). Methodology and semantics of morphemes representing the subjective assessment specific to the noun. *ISJ Theoretical & Applied Science*, 06 (98), 650-653.

**Soi:** <http://s-o-i.org/1.1/TAS-06-98-85> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.06.98.85>

**Scopus ASCC:** 1203.

### Introduction

"Modality (Latin: modalis - measure, method) is a functional-semantic category that represents different forms of thought's relation to reality, as well as different forms of subjective classification of what is being said." [1,584] "In linguistics, modality usually refers to objective and subjective modality." [2,32] The term modality refers to events that have a very wide range.

### Main part

The meaning of modality is observed at different levels of the language system. Objective modality is mainly applied to syntactic units. Subjective modality is applied to units belonging to different language levels. This concept is also reflected in morphemic units. "Modal form-forming affixes add meanings to lexical meanings such as subject, sign, quantity, action-state, which represent the basis, such as the relation to the objective being or the subjective relation of the speaker." [3,76]

The concept of modality is also present in a group of morphemes in the noun category. In some sources, these morphemes, which express modal meaning, are referred to as subjective evaluative forms. [4,80]

Subjective evaluation in the category of nouns is divided into 2 groups according to the meaning of the expressive forms: 1) forms of pampering; 2) miniature forms. [5,49] This classification is derived in general. These forms can give rise to various semantics, express many methodological meanings, in addition to pampering in the sentence.

The affixes such as -jan, -xon, -bek, -cha, -choq, -chak, -loq, -kay, -toy, -gina, -bonu, -ali, -sh, -y and affixoids combine.

When these forms are combined in terms of subjective evaluation expression, they differ in some respects. Morphemes such as -xon, -bek, -kay, -toy, -ali, -bonu, -poshsha, -oy, -boy, -niso, -zor, -sho are added only to lexemes that express the meaning of a person.

The morphemes -jan, -choq, -loq, -toy, -gina, -cha can be added to lexemes denoting a person, as well as to lexemes denoting semantics such as thing, sign.

For example:

- *Kapalakjon, beri kel,*

- *Buncha parvoz etasan.*

- *Meni quvma, erkinjon,*

- *Gulni bosib ketasan. (Olim Mahkam)*

In this example, the affix -jan is added to the person-expressing lexeme (Erkinjon) and the subject-expressing lexeme (butterfly). The morpheme -jan

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

differs from other morphemes representing subjective assessment in that it has a semantically and methodologically free, unstable content. We see that this morpheme is added to the name of boys when expressing the meaning of pampering. When the affix -jan is added to human names, it can mean not only pampering, but in some places respect in accordance with the content of the text. In some areas or in an artistic style, the morpheme jan can be added to lexemes that represent the female semantics.

For example:

*Nodirajon, Shoirajon,  
Tanam qimir etmaydi.  
Osmon to 'la xavolar  
Faqat menga yetmaydi.*

In these cases, too, the affix -jan is used in the sense of caressing. Given that forms representing subjective evaluation are added to words in terms of gender category, we see that the -jan affix is a gender-selective form in this respect.

In some cases, the affixoid -jan can be added to words denoting space, place, and express methodological meanings such as respect for that place, love.

For example: *Muhabbatga ko 'p  
ishonmang, muhabbatga,  
Turkman qiz ham yor bo 'Imadi Muhammadga  
Opajonlar orzu-havas tilasangiz,  
Qo 'qonjonga qiz usating, Qo 'qonjonga.*

The morpheme -jan can be added to personal nouns and express different meanings. The meaning of caressing-kissing, sometimes the meaning of licking-caressing can occur. In the "Exam" scene in the film "Meeting", these two situations arise in the conversation between teacher and student.

For example: *- Suvda juda xususiyat  
ko 'p, domlajon. Suv bu - obihayot.* In this example, the meanings of caressing are reflected.

*-Iye, domlajon, yaxlitgina beshni parchalab  
nima qilasiz, yirikkina qilib o 'zini qo 'ya kolmayisizmi,  
domlajon.* In this example, the meaning of begging is more important than caressing.

The -jon morpheme can be used in the sense of begging. Lexemes that have the meaning of the person being asked will play an important role in the clear emergence of such a meaning.

For example:

*Qavs bog 'lariga tun tushayotir,  
Dilni bir xavotir ezdi ko 'p yomon.  
Agar u tush bo 'lsa  
Ming yildan beri  
Kimga asrayapsan meni, Xudojon.  
(Sitara Sayfullayeva)*

*-jan morpheme has the ability to be added to  
subject semantic lexemes. In this case, through this  
morpheme, different methodological meanings  
emerge in accordance with the content of the text.*

For example:

*Jon quyoshjon,*

*Yon quyoshjon,*

*Otdi oppoq*

*Tong quyoshjon. (Odil Abdurahmon)*

In the above passage, the affix -jan reflects such meanings as caressing, falling in love.

The morpheme -jan is hardened and absorbed in some nouns, and meanings such as affection and respect do not appear. For example, the names Otajon and Qorajon can be a clear proof of these ideas.

This affix can also be used by the speaker in the sense of pitching, sarcasm, cuticle. The nouns used without these suffixes, which express affection, reveal similar meanings used for a purpose, depending on the context of the speech.

-khan morpheme is considered as an affixoid in Uzbek language. According to Z.Marufov, this morpheme is actually derived from the word *qaon, khoqan*. [6,45] S. Usmanov explains the *khan* morpheme as an affixoid meaning honor. [7,126]

The etymology of the word *khan* means the title of the ruler of the Turkic and Mongol peoples. [1,856] It is used in the Uzbek language today in the sense of independent, that is, independent of no one. For example, *O 'ziga xon, ko 'lankasi maydon. O 'ziga xon, o 'ziga bek.*

As a morpheme, the *khan* affix is mainly added to nouns denoting women, giving rise to meanings such as respect and affection. For example:

The -khan affix has hardened in the name of some girls and has become integral today. In such forms, the meaning of respect and affection is lost. For example: Names like *Oyxon, enaxon* are examples of these.

This morpheme is added to masculine nouns in some regions or places that represent genealogy. For example, *Muhammadkhan, Azamkhan, Saidkhan.*

The *khan* morpheme, which is added to the words *father* and *mother*, in addition to the meaning of respect and affection, means such things as old age, old age. For example, *I sincerely congratulate you, dear fathers and mothers, dear sisters, young people, all our people on the New Year. (From the President's speech)*

*The meanings of the morphemes -jan and -khan  
when added to the words father and mother differ. In  
these lexemes, the morpheme jan has a higher  
meaning of respect, love and affection. The khan  
morpheme differs from this morpheme in that it is used  
in relation to the elderly. For example,*

*Yo 'lingga intizor bo 'ldim, otajon,  
Baloga muftalo bo 'ldim, otajon,  
Dushmanga xor-u zor bo 'ldim, otajon,  
Bir ko 'yrmoqqa humor bo 'ldim, otajon.  
("Ravshanxon" poem)*

Another difference between these morphemes in the above lexemes is that the suffix *jan* is applied to one's father or mother, and the *khan* morpheme is applied to other persons.

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
ПИИИ (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

When the affix *-khan* is added to some personal names, such as *aka*, *uka*, *opa*, the meanings of piching and sarcasm become clear. For example:

“Akaxonlar Iltimos qilishuvdi, Yo‘q deya olmadim, Dedi aybdor bolaning holatida.

- Kim u akaxonlaring?

Bo‘tqa Asadbek hurmat qiladigan ikki odamning nomini aytishga aytib, "Ishqilib tekshirib kolmasinda", deb cho‘chidi ". (From the novel "Shaytanat")

It is in these lexemes that one can understand the methodological difference between the morphemes *-jan* and *-khan*. The *akajon* lexeme has the meaning of respect, the *akajon* lexeme has the color of negativity.

*-bek* morpheme is an affixoid. This lexeme was used in some Turkic peoples during the khanate period in the sense of an honorary title given to statesmen, governors of cities or regions, and their children, as well as a person who deserved such a title. [8,213] In modern Uzbek, freedom is used in one's own hands, in the sense of an independent person. For example, *a khan to himself, a bek to himself*.

*Bek* lexeme as a morpheme can express different meanings by joining words in which the person's semaphore exists. We can see that this morpheme preceded the morphemes described above. For example, “*Alisherbek naziri yo‘q kishi erdi. Turkiy til bilan to she‘r ayubturlar, hech kim oncha ko‘p va xo‘p aytg‘on emas* ”. (from “Boburnoma”)

Historical works have added the *Bek* morpheme to women's names, indicating that the person belongs to a certain class. For example, the mausoleum of Turabekxonim.

Today, this morpheme is added to the names of younger boys, and mainly means pampering, respect when added to the names of older people. For example, *Nodirbek, Sanjarbek*.

**- The morpheme boy.** "The word 'boy' in the past signifies belonging to the owners from the social strata of the people, and the glorification associated with it." [9,210] The Uzbek Explanatory Dictionary states that the word means *rich, wealthy*. [8,312] As a morpheme, it joins the names of people and means to caress, to love. Examples: *Oktamboi, Rashidboy*. The rich form in these words does not mean that a person is materially rich. So when this word comes as a morpheme, it loses its lexical meaning and expresses a personal relationship.

Individuals may use the word *-boy* morpheme *-voy* in speech or in words belonging to a certain group. For example: *Dalavoy, Dadavoy*.

In addition to human names, this morpheme can also be used to refer to personal names, such as love, caress. For example: *ukavoy, singilvoy* etc.

The *-boy* affix is found in related horses. It clarifies a number of methodological meanings, such as the speaker's personal attitude, love, and affection. For example, *Chol laylakni qo‘yib yuboribdi. Ertasiga ertalab turib, Laylakvoyning sovg‘asini olib kelish uchun yo‘lga tushibdi*. In some fairy tales, this

form is added to the names of animals to keep young children interested. For example, *quyonvoy, bo‘rivoy, tulkiyoy* etc.

This affix can be rounded up in some nouns and become integral. For example: *Tursunboy, Kozivoy*, etc.

*-toy* morpheme as a lexeme means "a child of a horse from one to two years". [8,245] For example, a place where a horse does not ride is trampled. As an affix, it is added to lexemes that represent masculine. It means to caress, to love. For example, *Salimtoy, Madamintoy*. However, this morpheme cannot be added to all nouns. The rest of the love differs from the morphemes that mean pampering in its territoriality. It can occur in cognate nouns and lexemes specific to certain adjectives. Examples are *jiyantoy, ukatoy, kenjatoy*.

*-ali* affixoid. This morpheme, which is specific to some Uzbek names, means respect. For example, *Maqsudali, Tursunali*. However, some nouns may be part of a compositional noun, rather than a form of subjective evaluation. For example, words like *Alisher, Sherali, Muhammadali*.

*-sher* affixoid in lexeme form "represents a short, yellow-haired beast of the cat family." [8,541] the word is also used figuratively to mean brave, courageous, and fearless. As a morpheme, the meaning of courage is added to the lexemes that describe a young man. This is the meaning of caressing and loving. Names like *Valisher and Nizomsher* are good examples. It differs from the affixes in its paradigm in that it is applied to young people in terms of age.

The affix *-bonu* means "a girl of the lineage of kings, sultans, and nobles." [10,] As a morpheme, a woman means to fall in love with lexemes denoting girls. For example, names like *Madinabonu, Khadijabonu, Husnidabonu*.

The morpheme *-niso* in Arabic means woman. [10,] In Uzbek, nouns mean respect, affection, and love. For example, *Zulfiniso, Hayriniso, Zebiniso*.

The *-oy* morpheme represents the celestial body in the lexeme mode. In the case of a morpheme, it joins the female name and reveals stylistic meanings such as respect, love, affection, and affection. For example, *Gulshanoy, Kumushoy, Gozaloy*.

In modern Uzbek, there is a sequence of forms of subjective assessment. In this case, it means a lot of respect or a high level of personal relationships. In some places, it can mean something like pitching, sarcasm. For example, *Ravshanbekjon*.

The more vivid appearance of the stylistic meanings in these morphemes can be seen by the addition of possessive affixes after these forms. For example, my niece, nephew and so on.

## Impact Factor:

ISRA (India) = 6.317  
ISI (Dubai, UAE) = 1.582  
GIF (Australia) = 0.564  
JIF = 1.500

SIS (USA) = 0.912  
PIHII (Russia) = 0.126  
ESJI (KZ) = 9.035  
SJIF (Morocco) = 7.184

ICV (Poland) = 6.630  
PIF (India) = 1.940  
IBI (India) = 4.260  
OAJI (USA) = 0.350

### Conclusion

In conclusion, it is common for ethnic Uzbeks to express their personal attitudes by adding various morphemes to nouns or lexemes that refer to respect for a person, and this is often the case.

Although the morphemes that represent this modal meaning are combined in the same paradigm, the meanings differ significantly from each other in terms of subtleties and usage. How or for what purpose these morphemes are used is done for the purpose of the speaker.

### References:

1. (2000). *O'zME*. 1-jild. Toshkent.
2. Mahmudov, N., & Nurmonov, A. (1995). *O'zbek tilining nazariy grammatikasi*. Toshkent: O'qituvchi.
3. Usmonov, S. (2010). *O'zbek tilida so'zning morfologik tuzilishi*. Toshkent.
4. Hojiyev, A. (1985). *Lingvistik terminlarning izohli lug'ati*. Toshkent: O'qituvchi.
5. Mahmudov, N., et al. (2017). *10-sinf ona tili darsligi*. Toshkent.
6. Ma'rufov, Z. (n.d.). *So'z sostavi. Ot va sifat*.
7. Usmonov, S. (n.d.). *O'zbek tilida so'zlarning grammatik formalari*.
8. (n.d.). *O'zbek tili izohli lug'ati*. I tom.
9. Usmonov, S. (n.d.). *Xozirgi yzbek tilida syzning morfologik tuzilishi*.
10. Begmatov, E. (n.d.). *O'zbek ismlari lug'ati*.
11. (n.d.). Retrieved from Ziyouz.com
12. Zokirov, M. (2007). *Lingvistik interferensiya va uning o'zbek-tojik bilimimizda namoyon bo'lishi*. MDA -Toshkent, 2007
13. Zokirov, M.T. (n.d.). About the general characteristic of bilingualism. *Scientific Bulletin of Namangan State University*, 1 (10), 260-265.
14. Mamajonov, M. Y. (2021). On the communicative and functional properties of anthroponyms in dialogical discourse. *ISJ Theoretical & Applied Science*, 06 (98), 534-537.
15. Mamajonov, M. Y. (2021). Anthroponyms in folklore and their ethnocultural features. *ISJ Theoretical & Applied Science*, 06 (98), 553-555.