Elements Expressing State in the Uzbek Language

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Annotation: This article discusses how words expressing state are expressed through various parts of speech in the grammar of the Uzbek language.
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In the grammar of the Uzbek language, the state category is not used as a separate independent category. Words that convey lexical meaning and respond to specific questions in the Uzbek language are referred to as independent parts of speech. Independent parts of speech include nouns, pronouns, adjectives, verbs, adverbs, and numerals. The category of stativity, while fulfilling a syntactic role in sentences, cannot answer a specific question on its own. Words that denote stativity typically operate within the structure of verbs. They transition through language and speech via verbs. Moreover, the category of stativity is not included in auxiliary parts of speech, as auxiliary words do not convey meaning independently and are used to express grammatical meanings. They serve to indicate relationships between independent words and certain phrases, adding various nuances to the meaning of words and sentences. For example, words such as **suyunmoq** (to feel joy), **achchiqlanmoq** (to get angry), **yiqilmoq** (to fall), **kuymoq** (to burn), and **g'azablanmoq** (to become furious) are considered words that express state but are not regarded as independent parts of speech.

Since the words expressing state denote the subject's state within verbs, they are not classified as independent parts of speech. In contemporary Uzbek literary language, the state verbs are classified similarly to English as follows:

1. **Internal states related to inner feelings:** to recall, to remember, to become depressed.
2. **External states reflecting internal conditions:** to become angry, to feel sad, to feel joyful.
3. **Physical states related to the human body:** to weaken, to become feeble, to burn.
4. **Social states related to society:** to be persecuted, to be hit, to become rich, to become poor.

From the above examples, it is evident that state arises only when suffixes are added to adjectives, adverbs, or verbs. There is no nominative unit to classify the state category as an independent part of speech. This issue has raised several questions in the grammars of both Uzbek and English. It can be noted that words indicating the state category are characterized by relative usual and occasional meanings. The lexical meaning that is present in the lexeme's content is its usual meaning. For instance, **tozalamoq** (to clean) generates state through the verb it belongs to.

The grammar of the Uzbek language differs structurally in the way words are formed and used compared to English. In the morphological section of grammar, the processes of word formation and their usage in sentences are studied. More attention is given to the semantic aspects of words that express state. Scholars in Uzbek linguistics have linked words expressing the state category to verbs. The broad definition of the action word in grammar includes the meaning of state, leading us to view it as "a word category that expresses both action and state." However, we regard it solely as a verb expressed through the predicate.

For example: "When they entered the room, we would start to gather ourselves up after falling" (Q. Rahimboeva). "The young men... respected him so much that Asqar's father began to doubt that this young woman was just an ordinary tractor driver" (A. Qahhor).

In the first sentence, the verb "qalqib" (to bounce) semantically reflects "the changes observable in a subject or object due to internal psychological processes." Specifically, the verb "qalqimoq" fundamentally signifies a physical state.

We can also observe the extensive semantic meanings of verbs within the scope of words that denote state. The lexical-semantic structure of verbs serves to express states. Various linguists have written extensively about verbs, each paying particular attention to their contextual meaning. Professor M.S. Sodiqova examined the semantic-stylistic features of certain verbs in her doctoral dissertation. She categorizes verbs into three major semantic groups (poles): action verbs, state verbs, and relational verbs. Action verbs are further divided into the following sections in subsequent pages of her research:

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1. Action verbs that possess clear objects: **tutmoq** (to hold), **gapirmoq** (to speak), **yugurmoq** (to run), **yig'lamoq** (to cry).

2. Abstract action verbs that lack specific objects: **harakatlanmoq** (to move), **ishlamoq** (to work), **bajarmoq** (to perform), **qilmoq** (to do), **bo'lmoq** (to become).

3. Action verbs that imply direction: **aylanmoq** (to rotate), **qaytmoq** (to return), **burilmoq** (to turn), **bormoq** (to go), **ketmoq** (to leave), **kelmoq** (to come), **chiqmoq** (to exit), **tushmoq** (to descend), **o'tmoq** (to pass), **qayilmoq** (to bow).

4. Imitative verbs formed from mimetic and descriptive words: **shaqillamoq** (to sound like clapping), **taqillamoq** (to sound like tapping).

The dissertation primarily analyzes verbs related to human behavior, discussing their lexical-semantic, functional, stylistic (expressive-emotional), and usage characteristics. The research created by M. Sodiqova is a thorough scientific work in Uzbek linguistics, examining and describing the semantic fields of certain classified verbs. Furthermore, M. Sodiqova has written a separate article dedicated to speech verbs.

The scholar does not approach state verbs in the same way as action verbs; instead, she provides several classifications of state verbs, which fully convey the concept of state. In literary texts, verbs are used in the form of lexemes that entirely express states.

For example:

1) "Relatives and friends come, they inquire about one's mood, feel sorrow, cry, but sooner or later, they will return home" (A. Qahhor).

2) "After Hakimjon lost one of his legs, he initially lost all hope for life, and later, he stopped writing letters because he had given up hope of returning to Uzbekistan. Therefore, his sudden appearance brought joy not only to relatives and friends but also to strangers" (A. Qahhor).

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