



Verb Structures of Subjunctive Mood Sentences in Uzbek Language

Gulibanumu Kebaytuli

Teacher, Faculty of Russian and Uzbek Philology, Minzu University of China, China

<http://dx.doi.org/10.18415/ijmmu.v8i10.3060>

Abstract

The present paper is about the comparative structures of subjunctive mood sentences with Russian and Chinese. It depicts how these forms of sentences can express the speaker's attitude towards his/her willing to ask or to wish something. Moreover, it discusses language units, prefixes/affixes, and many other from linguistic and social point of view.

Keywords: *Subjunctive Mood; Sentences; Symbol; Verb-Predicate; Lexemes; Uzbek; Russian; Chinese; Sema; Adverbs; Interrogations; Commands; Linguists*

Introduction

In the Uzbek language, subjunctive mood sentences are formed structurally through the syntactic pattern [subjunctive mood - *koshki*]. In this case, the subjunctive mood symbol is a unit representing a subjunctive mood, and the *koshki* symbol represents a predicate form. Hence, as a result of the coming of the unit representing subjunctive mood in the function of the predicate, subjunctive mood sentences in a compact structure are formed.

Each language has special units in the status of verb-predicate that express desire. Including *wünschen, wollen, mögen, verlangen, gelüsten (lüsten)* in German; in Russian, *хотеть, желать, намереваться, мечтать, жаждать, возжелеть* verb lexemes play an important role in the expression of desire [1]. In Chinese, 要 yào, 想 xiǎng, 愿意 yuànyì, 敢 gǎn, 敢于 gǎnyú, 肯 modal verbs serve to express desire.

The Main Findings and Results

In Uzbek, *istamoq* – to desire, *xohlamoq* – to want, *tusamoq* – to passion verb lexemes are actively used to express desire. Also, the lexemes of *istak, xohish*, and *ishtiyoq* also directly reflect the desire of the subject when it comes to the function of the predicate in speech. For example: *O'qishga kirish uning istagi bor (xohishi) edi*. It can be used interchangeably with *U o'qishga kirishni istardi*, *U o'qishga kirishni xohlardi*, *U o'qishga kirish ishtioqida edi* sentences.

It is understood that *istamoq* – to desire, *xohlamoq*– to want, *tusamoq* – to passion verb lexemes, *istak*, *xohish*, and *ishtiyog* noun lexemes [subjunctive mood - *koshki*] are lexical devices that form a predicate in the syntactic pattern.

The grammatical forms of the verb *-sa*, *-sin*, *-ganda edi*, *-ganda ekan*, *-maqchi* are morphological means of forming a predicate in the syntactic pattern [subjunctive mood - *koshki*].

A.Kh. Ashrapova calls *-ыйм*, *-им*, *-ыйк*, *-ик*, *-макчы*, *-макче* verb forms expressing desire in the Tatar language as synthetic, *иде*, *килэ* auxiliary verbs as analytical means of desire [3]. But for some reason, along with *макчы*, *-макче* verb forms, *-ыр иде*, *-ер иде*, *-р иде*; *-са иде*, *-сэ иде*; *-макчы иде*, *-макче иде*; *-ыйм (але)*, *-им (але)* grammatical forms are also included in the list of syntactic indicators of the verb expressing desire [3].

In the Uzbek language, the verb forms *-sa + edi*, *-sa + ekan*, *-ganda edi*, *-ganda ekan*, *-moqchi + edi*, *-moqchi + ekan* are used to express desire. However, the participle of desire is also represented by *-gim* (*-ging*, *-gisi...*) *kelmoq* – to come, *-sa bo'lgani*, *-sa boshqa gap edi // -ganda boshqa gap edi // -ganda bir navi edi*, *-sa go'rga edi* type verb devices.

Units denoting modal relations, such as *qani*, *qani edi (qaniydi)*, *qani endi*, *koshki edi (koshkiydi)*, *koshki endi*, *shoyad*, *zora* in Uzbek, also serve to express desire. A. Fitrat noted that words beginning with the Persian words “*koshki*, *shoyad*” would be “*tilak gapi*” (subjunctive mood sentence) [4, p. 204].

The *istamoq* – to desire, *xohlamoq*– to want, *tusamoq* – to passion verb lexemes that express desire not only form the content of desire, but also come as a predicate in the sentence and turn it into a subjunctive mood sentence. For example, the lexeme of the verb to want used in sentence *Men yurt kechishni xohlayman* came to mean “to feel the need for something, to want to achieve it” [5, pp. 417-418] and formed the meaning of desire in the sentence.

In this sentence *xohlamoq*– to want synonyms of it can be used instead of *istamoq* – to desire verb lexemes. This lexeme also, through its lexical meaning (“to want” [5, pp. 235-236]), forms the content of desire in a sentence, and as a predicate function, it forms a semantically-syntactically formed subjunctive mood sentence. In this case, these two verb lexemes are in a free exchange relationship.

When the verb lexemes “*istamoq* – to desire, *xohlamoq*– to want, *tusamoq* – to passion” are used not only in the participle, but also in the non-participle form, sentences expressing desire for content occur. In this case, the speech is understood as information that reflects the subjunctive moods of the speaker of a negative nature. For example, the phrase “*Boy bo'lishni aslo istamaymiz* - We do not want to be rich” (S.Ahmad. “On the harm of meat”) implies the desire of the speaker not to be rich.

N.Mahmudov, A.Nurmanov's statement “*Sizni odam bo'lishingizni xohlayman* - I want you to be human” in the textbook “Theoretical grammar of the Uzbek language” is interpreted as a proverb. In this type of sentence, the desire semaphore is shown as a differentiated semaphore, a variant of the content of the tree, as a boundary semaphore [6]. Similarly, in the book “Grammar of the Uzbek language” the phrase “*Sizni odam bo'lishingizni xohlayman* - I want light, freedom” formed with *istamoq* – to desire verbs is considered as a statement that creates a sense of hope [7, p. 108].

In our view, the expression of desire for the message in the given statements is the leading one. In this sense, the desire sema in such statements cannot be a boundary sema. Instead, the message semaphore should be separated as the boundary semaphore. In general, message semaphores can occur at the same time only in adverbs, interrogations, commands, and even exhortations. But in non-verbal types, the message semaphore is the boundary semaphore. For example, “*Uyga bordingmi* - Did you go home?” along with the interrogation, the statement also contained information that he should go home. But expressing this message is not central to this statement.

The “*Hayot naqadar g’o’zal!* – How beautiful the life” type exhortation also conveys the message of the speaker about the beauty of life, along with the emotion [8, pp. 15-20].

It turns out that the *xohlamoq*- *to want*, *tusamoq* – *to passion* verb lexemes come in the position of the main predicate of the sentence, and when the predicate comes in the syntactic function, the sentence becomes semantically-syntactically a subjunctive mood sentence. When these verb lexemes come in the form of parts of speech other than predicate, the content of desire in the sentence takes a secondary place. We analyze the following statements:

1. *Qutlug’istiqlol kunida,*

Ey Vatan, bag’ringda shod

Erkin o’g’loning bo’lib

Yurmoqni istaydir ko’ngil. (E.Vohidov. “Desire for Homeland”)

2. *Ammo fursat bo’ysunmadi hech,*

Yurmadi biz istagan yo’lga... (E.Vohidov. “Man and Opportunity”)

The *istamoq* – *to desire* lexemes used in the first sentence came as a part of speech and formed a semantically-syntactically formed subjunctive mood sentence. In the second sentence, this lexeme came as a determinant. Although it is not a matter of desire, it is through the definite article (*biz istagan yo’lda* - the way we want it) that the desire of the speaker is understood.

When the verb lexemes “*istamoq* – *to desire*, *xohlamoq*- *to want*” take the affix *-sa* conditional tense, the conditional meaning appears in the sentence. But in such a case, even though the content of the subjunctive mood is understood through the lexical meaning of the verb lexeme, this desire is of an unreal nature. That is, the subjunctive mood has not yet been fulfilled; it will only take place in the imagination of the speaker. For example:

Gar isinmoq istasa,

Qalbimga jo bo’lsin quyosh. (E.Vohidov)

When the lexemes of the verb “*istamoq* – *to desire*, *xohlamoq*- *to want*” take the affix *-ma* in the sentence, the meaning of wanting the action-state not to be realized is understood. For example: *Bu yulduzlarning hammasi ko’shilib bahaybat bir yulduz bo’lishini sira istamasdim.* - I never wanted all these stars to come together and become one giant star. (E.Vakhidov. “River of my life”)

The verb “*tusamoq* - *to want*”, which has the lexical meaning of “*ixtiyor etmoq, xohlamoq, istamoq*”, is also involved in the formation of subjunctive mood sentences [9, [5, p. 204]. This verb differs from “*istamoq* – *to desire*, *xohlamoq*- *to want*” synonyms in that the lexeme is widely used in colloquial speech. This unit also converts it into a subjunctive mood sentence when used as a predicate function in a sentence. When used in tasks other than the predicate in the sentence, it comes as a secondary predicate and generates information expressing a subjunctive mood in that part. For example:

1. ... *Hah, ko’ngil, yana nimalarni tusaysan besar.* (Sh.Rahmon. “The ode in comparison to Horse)

2. *Ko’ngli sho’r narsani tusayotganini aytdi.* (Spoken.)

Through the lexeme of “*tusamoq* - *to want*” used in the first example, the content of desire is formed in the sentence. This unit can be used freely in speech with 11 verb lexemes.

In the second sentence, the *istamoq* – to desire, *xohlamog*- to want verb lexemes came as a complement to the sentence. From the sentence is understood the information “The heart is falling into something salty”, which expresses the desire through a complementary compound.

Thus, “*istamoq* – to desire, *xohlamog*- to want, *tusamoq* – to passion” verb lexemes participate as active units in the formation of subjunctive mood sentences in the Uzbek language.

Morphological units are also involved in the formation of subjunctive mood sentences in the Uzbek language. In particular, verbs of the *-sa* conditional tense and some imperative tenses form the meaning of desire in a sentence, and subjunctive mood sentences are formed when used as a predicate function. For example, “...*Qiyinalib qolgan oila ekani ko'rinib turibdi. Savobgarchilikka biroz pul berib ketsammikan...* - ... It seems that it is a troubled family. May I give you some money for charity ...” (N. Hoshimov). The meaning of desire is formed by the verb *-sa* in the conditional mood.

The use of units denoting modal attitudes such as *qani endi* (*qaniydi*), *koshki* (*koshki edi*, *koshkiydi*), *koshki ekan*, *zora*, *shoyad* in such sentences further reinforces the content of desire. D. Lutfullaeva distinguished the following syntactic patterns formed by these means: [Koshki + A +... -sa], [Koshki + A +... -sa ekan], [Koshki edi + A +... -sa], [Qani edi + A +... -Sa], [A +... -sa edi], [A +... -ganda edi] [9, p. 21]. We have not studied them in the syntactic patterns shown, given that the units of *zora* can also be used as incomplete sentences.

The main function of the “*qani endi* (*qaniydi*), *koshki* (*koshki edi*, *koshkiydi*), *koshki ekan*, *zora*, *shoyad*” units is to further reinforce the content of the desire expressed in the sentence. Consider the following examples:

Qani endi Toshkentda ko'cha chetida shovullab oqib turgan jo'mrakka shundoq labingni bossangda, to'yuncha, yorilib ketguncha ichsang! - I wish you would drink to your heart's content when you press the tap on the tap running down the street in Tashkent! (O. Hoshimov. “Lives in the dream”)

Qani endi xo'jayini boy-badavlat bo'lsa-yu, uyida hamisha go'shtli qozoni qaynab tursa. - If only his master were rich and his house was always boiling with meat. (N. Hoshimov. “Sound from Bride Curtain Home”)

The meaning of desire is also strengthened by the repeated use of verbs with the *-sa* affix in speech. For example:

Shu o'ynayversang-o'ynayversang, senga tegishli ishlarni birovlar bajaraversa-bajaraversa... - If you *play like this*, if someone *does the things that belong to you* ... (Kh. Tukhtaboev. “Riding the Yellow Giant”)

Yoki Pskentdagi soyning ajriqlar qoplab yotgan sohiliga yotib olsang-u, yuz-ko'zingni suvga botirib ichaversang... ichaversang...- Or if you lie down on the split bank of the river in Pskent, immerse your face in *water and drink*... (O. Hoshimov. “Lives in the dream”)

Verbs with the *-sa* affix *edi* are used with incomplete verbs, so there is a strong expression of the meaning of desire:

Dunyoda bir odamga

Siring aytib bo'lsaydi. (M.Yusuf. “Fifth Child”)

When verbs with the *-sa* affix are combined with the verb *demoq* (in the form of *degandim*), the desire of the speaker is emphasized: *U ham kelsa degandim* - I said that he would also come.

In speech, the *-sa* affixes are often combined with *go'rga edi (go'rgaydi)*, *go'rga ekan* constructions of verbs to express the wishes of the speaker. In such constructions the anxious expression of the speaker's desire is observed: *Bizga gam tegmasa go'rga edim.* (S. Ahmad. "Bride's Revolt")

It is understood that in the Uzbek language the affix *-sa* is important as a means of forming the grammatical meaning of desire. The expression of the affix *-sa* was also mentioned by Uzbek linguists A.Gulamov, A.Khojiev, Sh.Rakhmatullaev [10, pp. 192, 188]. In these works, the *-sa* affix is considered an ambiguous affix. For example, Sh.Rahmatullaev evaluated the meaning of the affix *-sa* as the main meaning of the desire, and the meaning of the condition as the meaning that came later [10, p. 188].

In sources, the *-sa* affix acts as a conditional affix as a means of connecting parts of a conditional sentence; it is noted that the conditional relation is further enhanced if the part of speech consisting of these affixed verbs contains conditional conjunctions such as *agar*, *mabodo*, and *basharti* [11, p. 270]. But this is not a permanent situation. Although the part of a subjunctive mood sentence consists of verbs with the *-sa* affix, and conditional conjunctions such as *agar*, *mabodo*, and *basharti* are used in the sentence, conditional sentences may not be formed. For example: *Agar shu tuxumlarni yigirma kun bosib bersangiz, jahon faniga buyuk hissa qo'shgan bo'lardingiz.* - If you pressed these eggs for twenty days, you would have made a great contribution to world science. (S.Ahmad. "Napoleon Mamajonov")

It seems that these types of sentences are similar to conditional sentences, but they have a desire-content relationship, not a conditional content.

In the Uzbek language, the meaning of desire is formed through the command-desire affixes of the verb. The meaning of desire is especially vividly expressed through the affix *-y (-ay)* in the first person singular. In the *-sin* affix, the meanings of command, desire, can be separate and together. For example, the will of the speaker, expressed in sentence *Mayli, arvoq bo'lsa ham, bag'ringa bosay, to'yib-to'yib yuzlaridan o'pay.* - Well, even if it's a ghost, hug me and kiss me on the cheek. (Kh. Tukhtaboev. "Riding the Yellow Giant") is the main meaning. The meaning of please emerged as a borderline meaning. In the following sentence, on the contrary, please is embodied as the main, desire adjacent meaning. The word pleading plays an important role in the centrality of the meaning of pleading:

– ... *Lekin yaxshi tush ko'ryapman shekilli. Iltimos, men yana yotib uxlab qolay...* - ... But I think I'm having a good dream. Please, I will go back to sleep ... (N. Hoshimov. "Sound from Bride Curtain Home")

When the command of the speaker is understood along with the command through the form of the verb with the affix *-sin*, the command becomes primary; the meaning of desire becomes secondary. For example, the expression of the command in the phrase "*Nodir tezda uyga qaytsin.* - Let the Nodir return home quickly" is primary. Behind this command is also understood the desire of the speaker, i.e. the desire of Nadir to return home soon. However, in the Uzbek language, only the expression of desire can be observed through verb forms with the *-sin* affix. For example:

– *Ishqilib, dadam kelgan bo'lsinlar-da...* - I wish my father *would come* ... (N. Hoshimov. "Sound from Bride Curtain Home")

– *Ishni janjal-to'polonsiz, tinchgina hal qilamiz. Bir burniga suv kirsin.* - We will resolve the case peacefully, without quarrels. Let water *get into* one nose. (N.Hoshimov. "Sound from Bride Curtain Home").

When the verb form with the *-sin* affix is combined with the verb to say, the speaker's desire becomes stronger: *Men shu oynaga tosh tegmasin deyman.* - *I say don't touch* this glass with a stone. (P. Kadyrov. "Freedom")

In the following example, the grammatical form *-sin + deysan* was used in a figurative sense in relation to first person (the speaker himself) and served to express his wish: *Bunday vaqtda birov ko'rmasin deysan*. - You say that no one should see at such a time. (Sh.Kholmiraev. "Heart")

It is clear from the analysis of the examples that in the given sentences the command is not expressed by the verb forms with the affix *-sin*. Hence, the meaning of the command is not always formed by such verb forms.

It is characteristic that in the Uzbek language through such verb forms are formed a subjunctive mood, a predicate of prayers. For example:

- *Qissadan hissa shulki, Bo'riqul bilan Nasim ham shu kundan e'tiboran o'sha ikkoviday qiyomatli do'st bo'lsin...* - Contribute to the story, so that from now on Borikul and Nasim will be as valuable friends as the two of them ... (T.Murod. "Stars burn forever")

- *Omin, belingga quvvat, bilagingga kuch, yuragingga o't bersin, olohu Akbar! - deya duo qildi.* - "Amen, give strength to your waist, strength to your wrists, fire to your heart, O Allahu Akbar!" He prayed. (T.Murod. "Stars burn forever").

Thus, the affix *-sin* has a polysemantic character and forms grammatical meanings of command-desire, desire, subjunctive mood in the sentence.

In the Uzbek language, sentences consisting of verb devices are part of the verb - *ganda (edi, ekan)*. Such statements reflect the unfulfilled desire of the speaker. For example, the phrase "*Nozim ham kelganda edi* - I wish Nazim came too" makes it clear that Nazim did not come. But it is imaginary that the speaker wants Nazim to come.

Sentences consisting of verb *-gim (-ging, -gisi...)* *kelmoq* - to come verbs also express the wishes of the speaker, participants in the conversation or the subject of information. The grammatical form of *-gim* expresses the desire of the speaker, the grammatical form of *-ging* refers to the listener, and the grammatical form of *-gisi* refers to something else and indicates whether they want a particular action to be performed or not. For example:

Birin-ketin yopirilib kelgan alamli, ayovsiz savollar yuragimni g'ijimlar, dod deb yuborgim kelardi. - I wanted to send my heart pounding, with a series of painful, awkward questions. (O. Hoshimov. "Lives in the dream")

Qulochini keng ochib: "Nasim oshna!" degisi keldi. - He opened his hand wide and said, "Nasim oshna!" **that is to say**. (T.Murod. "The night the horse Galloped").

-gim (-ging, -gisi...) verb forms often come in speech in an organized manner and are attached to the auxiliary verb to come. At such times, these passages have a special logical emphasis, and the desire is emphasized separately. For example:

Yoniga borgim, ko'nglini ko'targim kelardi-yu, gapni nimadan boshlashni bilmasdim. - ... I wanted to go to him and cheer him up, but I didn't know where to start. (O. Hoshimov, "Life in a dream")

When the verb *-gim (-ging, -gisi...)* *kelmoq* is used repeatedly in speech, the wishes of the speaker are emphasized:

Rahimovning yoshligiga qaytib ketgisi keldi. Shon-shavkatlardan, uchrashuvlardan, Hayyu havaslardan qochib bolaligi o'tgan ko'chalarda yurgisi keldi. - Rakhimov **wanted to return** to his youth. He wanted to walk the streets of his childhood, fleeing from glory, meetings, and passions. (S.Ahmad. "Silence")

In sentences consisting of verb devices with the participle *-maqi (edi, ekan)*, the meaning of desire is understood together with the meaning of the goal. For example: *Dada, men-chi, bu yil faqat "5" olib o'qimoqchiman ...* - Dad, what about me, this year I want to study only "5" ... (H. Tukhtaboev. "Riding the Yellow Giant")

In the Uzbek language, through the use of verb devices in the *-sa bolgani* structure in the predicate function, subjunctive mood sentences are also formed. Even in such statements, the speaker's wishes are emphasized:

"Ishqilib, maktabdan haydatmasa bo'lgani, haydatmasa bo'lgani..." deb o'ylayman. - I think, "I wish **I hadn't been expelled from school, I shouldn't have been expelled ...**" (H. Tukhtaboev. "Riding the Yellow Giant")

In subjunctive sentences, the subjunctive attitude of the speaker is revealed through the devices – *sa yaxshi bo'lardi, -sa ma'qul bo'lardi* verbs. For example: – *Bu kunlar tezroq o'tib ketsa yaxshi bo'lardi.* - It would be good if these days **passed quickly**. (Spoken)

The sentences formed using the verb devices "*-sa boshqa gap edi // -ganda boshqa gap edi // -ganda bir navi edi*" are unreal subjunctive mood sentences and represent the imaginary desire of the speaker. D. Lutfullaeva pointed out that such a wish expresses the desire of the speaker to perform an unfulfilled action [9, p. 28].

Characteristically, such desires, along with the wishes of the speaker, also provide information about his subjunctive attitude to reality, his mental state. For example, in the sentence "*Bu voqealardan xabardor bo'lganimdayam boshqa gap edi* - It was a different matter when I was aware of these events", along with the wishes of the speaker, the mood of protest and protest is also understood.

In colloquial speech, the use of modal meaning units such as (*qani endi, qani edi // qaniydi*), *koshki (koshki edi // koshkiydi, koshki ekan)*, *zora, shoyad (shoyadki)* in the expression of desire is active. Such units perform 2 different functions in the structure of speech: 1) strengthen the content of desire; 2) desire forms a sentence.

In speech, desire is expressed more strongly when *qani* unit is combined with *edi* incomplete verbs. Compare:

Qani edi, haqiqatdan men o'lgan bo'lsam, - I wish I was really dead

Qani, chindan unib yotsa qabrimda gullar. - Oh, flowers in my grave if they really sprout. (E.Vakhidov. "Istanbul tragedy")

It is characteristic that these units come in sentences consisting of verbs with affixes *-sa*, which further strengthen the desire understood from the section: *Qani endi qo'lingdan kelsa... Soz bo'lardi-ya... - If only you could ... It would be nice ...* (Kh.Tokhtaboev. "Riding the Yellow Giant"). *Qani endi amakim meniyam birga olib ketsaydi... - I wish my uncle would take me with him...* (N.Hoshimov. "Sound from Bride Curtain Home").

The unit "*qani edi*" is often used in colloquial speech in the form "*qaniydi*". When it comes alone in the form of an incomplete sentence, desire acts as a sentence. For example:

Dunyo bir soz qo'shiqdan zavq ololsaydi,

Bir cholg'u chalolsaydi, bir tor chalsaydi,

Odamiylik shiormas, jon bo'lolsaydi,

Qaniydi...

If the world could enjoy a word song,
 If an instrument plays, if a string plays,
 If humanity is alive,

I wish ... (Mirtemir)

Mana meni dersiz. Erta-indin eshikdan kirib keladi. – Voy, og'zingizdan o'rgulay, ovsinjon! – Koshkiydi-ya! - Here you teach me. Sooner or later he comes in the door. “Woe is me!” “I wish!” (U.Hoshimov. “World Affairs”)

In the examples given, the units “*qaniydi, koshki*” formed the sentence. In this case, the information that semantically expresses desire is understood through the same units. Such information emerges in context. In the first example, the information “*Qaniydi shular amalga ohsa. - I wish this would happen*” is expressed, and in the next sentence, “*Erta-indin eshikdan kirib kelsa, juda yaxshi bo'lardi. - Sooner or later, it would be great if he came in the door*”.

In colloquial speech, it is observed that the units of “*zora, shoyad (shoyadki)*” also reinforce the meaning of desire, sometimes forming a subjunctive mood sentence. R. Bobokalonov called such units modal with meaning of desire [13]. In the following examples, the units “*zora, shoyad*” reinforce the meaning of desire:

Mening ushbu she'rim sen uchun shoyad

Do'stlaring nomidan yo'qlov bo'lolsa.

Perhaps this poem of mine is for you

If there is a loss on behalf of your friends. (A.Oripov. “Visit”)

Zora tole belgisi bo'lsa,

Zora bo'lsa omad rivoji.

If there is a sign of bad luck,

Good luck. (E.Vakhidov. “To my comrades”)

It is understood that the units “*zora, shoyad (shoyadki)*” also come in the form of sentences consisting of verbs with the *-sa* affix, further reinforcing the desire understood from the predicate. But in poetic verses it is also observed that these words are connected with verb predicates in the tendency to precision. In this case, the meaning of the wish is not expressed in the sentence:

Turfa gullardan u shoyad

Bir butun bo'ston bo'lur.

He is one of the most unusual flowers

It will be a whole wasteland. (E.Vakhidov. “Turkestan market”).

Conclusion

Thus, in the Uzbek language, the means of expression of desire play an important role in the syntactic formation of subjunctive mood sentences. Units expressing desire are diverse and are divided into lexical, morphological, and syntactic means.

References

- [1] Search: A.V. Goncharova Linguistic phenomenon “desire” in Russian and “der Wunsch” in German // [https://pgu.ru/upload/iblock/c16/goncharova-a.v.-lingvisticheskiy-fenomen-...-vii .pdf](https://pgu.ru/upload/iblock/c16/goncharova-a.v.-lingvisticheskiy-fenomen-...-vii.pdf)
- [2] Alzheeva M.M., Chalbanova K.V. Chinese modal desire verbs (using the example of the verbs 要 yào , 想 xiǎng, 愿意 yuànyì, 敢 gǎn , 敢于 gǎnyú, 肯 kěn) // Modal Chinese desire verbs (using the example of the verbs 要 yào , 想 xiǎng, 敢 yuànyì, 敢于 gǎnyú, 肯 kěn). *Oriental Studies*. 2019; (1): 117-131. DOI: 10.22162 / 2619-0990-2019-41-1-108-122.
- [3] Ashrapova A.Kh. Review of cognitive and linguistic characteristics of the category of desire (on the example of the Tatar language) // <https://elib.bsu.by/bitstream/123456789/120677/>
- [4] Fitrat A. (2006) An experience on the rules of the Uzbek language. Selected works. Second Book: Nahv. Tashkent: Manaviyat. p. 204.
- [5] Annotated dictionary of the Uzbek language. Volume 4 - Tashkent: National Encyclopedia of Uzbekistan, 2008. pp. 417-418.
- [6] Mahmudov N., Nurmonov A. (1995) Theoretical grammar of the Uzbek language. Tashkent: Teacher.
- [7] Uzbek grammar. Vol 2. Tashkent: Fan, 1976.p. 108.
- [8] N.I. Khursanov. Linguocognitive Analysis of the Verbs of Behavior Expressing Human Personality (Behavior)(On The Basis of Uzbek and English Languages Materials) *Current Research Journal Of Philological Sciences* 2(5): 85-90, May 2021 DOI:<https://doi.org/10.37547/philological-crjps-02-05-19ISSN2767-3758>
- [9] Lutfullaeva D. (1997) Denial and formal-semantic inconsistency in affirmative statements: Candidate of Philological Sciences. Diss. Abstract. Tashkent. p. 21.
- [10] Gulomov A. (1964) Verb. - Tashkent: Publishing House of the Academy of Sciences of the Republic of Uzbekistan; Hojiev A. (1973) Verb. - Tashkent: Fan. p 92; Rahmatullaev Sh. (2006) Modern Uzbek literary language. Tashkent. p. 188.
- [11] Gulomov A., Askarova M. (1987) Modern Uzbek literature. Tashkent: Teacher. p. 270.
- [12] Lutfullaeva D. (1997) Formal-semantic inconsistency in affirmative statements. Tashkent: Fan. p. 28.
- [13] Bobokalonov R. (2000) Functionally-semantically formed words in Uzbek language. Tashkent.
- [14] Usmanova, S. R., & Ismatullayeva, N. R. (2020). Expression of Lacunas in Comparative Study of Kinship Terms in Chinese and Uzbek Languages. *Solid State Technology*, 63(6), 4974-4985.
- [15] Usmanova, S. R. (2021). The Application of the Method of Metamorphosis in the Folklore of the Peoples of the East. *Psychology and Education Journal*, 58(1), 1033-1042.

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).