

COMPARATIVE ANALYSIS OF SEMANTIC MEANING OF RESPECT TERMS

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Annotation

In this article, the expression of respect and the answers given to it were analyzed based on selected sentences from English literature. Also, in the analysis of the category of respect in English and Uzbek languages, the presence or absence of the category of respect, which is a complex process in these languages, its place, translation event, and the object of communication is expressed.

Keywords

respect, communication, fiction, artistic speech, linguistics, scientists.

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Annotatsiya

Ushbu maqolada ingliz badiiy adabiyotidan tanlab olingan jumlar asosida hurmat iborasi va unga berilgan javoblarni tahlil qilindi. Shuningdek, ingliz va o'zbek tillarida hurmat kategoriyasini tahlil etishda, ushbu tillarda mavjud, murakkab jarayon hisoblanmish hurmat kategoriyasining mavjud yoki mavjud emasligi, uning o'rni, tarjima hodisasi, shuningdek, muloqot obyekti ekanligini tahlil qilib o'rganish ifodalangan.

Kalit so'zlar

hurmat, muloqot, badiiy adabiyot, badiiy nutq, tilshunoslik, olimlar.

The word structure of a language does not define the complete structure of that language. Acquired words appear in this language as a source of construction.

Language represents the interaction of two or more people, which consists of the exchange of information of an affective evaluative nature and knowledge. It is impossible to study the problem of communication etiquette without taking into account the national character, unique values, customs and traditions of the nation. Because communication behavior is an integral part of the character of the nation, and they are closely related to each other. The category of respect has its place in this.

Language has a social character in society, and it is a means of communication and exchange of ideas that occurs in the process of social work of people. It is also one of the important symbols that express the spiritual image of the nation and the priceless reflection of human thinking. In linguistics, there is a concept of linguopoetics, which is a field formed between linguistics and literary studies. Linguopoetics differs from other fields in that its source is artistic works. Literature is studied linguistically. Linguopoetics studies the artistic-aesthetic tasks of linguistic units, the connotative function of language. Artistic language, as a comprehensive object, has the property of being divided into fragments into functional graded parts. However, in practice, the fragments of this object are given to the analysis of artistic speech. So, artistic speech is a broad concept, the language of an artistic work is a form of artistic speech. Since it includes the expressive function of language, it covers all level units of the language system. Based on this, linguopoetics is divided into such types as phonopoetics, lexopoetics, and syntactic poetics. The task of linguopoetics is to study these areas separately and illuminate their interaction.

As anticipated, youths were generally less likely to reply with specific expressions of appreciativeness as they grew aged. There were some outliers to these tendencies, but overall, youngish and aged children verbally expressed appreciativeness at similar rates. This study shows that when Uzbek scholars were asked what they would say if they entered colorful kind of backing, similar as someone holding a door, carrying their luggage, mending their computer, or writing a recommendation letter. The answers handed by the pupils in the two nations varied in a variety of ways, which the experimenters noticed. Meanwhile the Uzbek scholars used variety of different strategies, depending on the status of favor.

Expressing gratefulness for helping – You did me a great favor – Menga katta yordam berdingiz, minnatdorman!;

God to award the person! – Olloh madadkor bo'lsin.

Reason saying, 'I'm veritably sorry' – Uzr so rayman; Meni kechirasiz! It's egregious that there are several kinds of appreciativeness, and these dissonances appear to have their origins in nonage. Education, parenthood styles, and artistic beliefs could all be important. However, you may have vacation gifts for your parents that included painting hand-shaped clunkers or clinging together pasta beautifiers – a type of palpable appreciativeness that's so popular among children, if you are an adult American. But Uzbek express their appreciativeness by great smile, right hand on the heart and saying 'Katta raxmat!' Under this (still actually simplistic) schema, countries like the U.S. would be described as independent-separate, whereas pastoral areas in developing countries would be heteronomous-affiliated, experimenters hypothecate. still, civic areas in developing countries, like Uzbek, would tend to be more independent-affiliated, as big metropolises offer a competitive terrain where people can learn to be biddable to parents and elders.

Societies that emphasize relatedness put lesser value on connecting with others and developing connections, which is less important to those that value aloneness. These two confines can be crossed to yield four different types of societies. In proposition, since people would ask to ameliorate their connections freely rather than out of a sense of duty, these autonomously related societies should be the most conducive of genuine appreciativeness. After all, genuine gratefulness is a sincere desire to return the unmerited favors you get, not just a polite thank you that you say to avoid coming out as ungracious. Thanking someone for their backing may beget them to feel more equivocal passions, similar as anguish, guilt, and debt. For case, in a recent study conducted Uzbek who wrote about their appreciativeness reported feeling happier and passing lesser situations of shame and sadness – feelings that aren't endured by Anglo Americans. Their jottings, which constantly banded feeling in debt, reflected the guilt they carried." (The) only thing which always pulls me down is that I could have given some gift as a commemorative of gratefulness," one commenter said, for case. These antithetical findings might lead one to believe that Asian societies just place a lower value on appreciativeness. still, keep in mind that youthful Uzbek children are veritably complete at connecting gratefulness, which is the closest a child can go to genuine thanks because it goes further simple words to return in a way that's meaningful to the coadjutor. Another issue is that, in those many tests, actors were all needed to write letters of thanks, which may not be the stylish approach to express gratefulness in every culture.

The relevance of the research is related to the need to determine the importance of actions of expressing gratitude in speech in modern Uzbek and English languages, as well as to determine the specific characteristics of these actions in the context of modern English-speaking culture.

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