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Problems of expressing means of the semantic field of «respect» in linguistics

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ABSTRACT: The article is devoted to the problems of communication between people, communication process and also the formation of their respect with each others. Respect is a positive attitude of social-linguistic, in other words linguistic, speech, non-linguistic character and its a large-scale, complex structure of personal relationships.

KEY WORDS AND EXPRESSIONS: communication, person, treat, respect, honour, courtesy, glorifying, caress.

INTRODUCTION

In the 40-60s of the last century the issue of language universalism began to be on the agenda of linguistics. Despite the fact that nearly 60 years have passed, the work done in this regard is not to be praised. Because, with all the efforts that are yet to be done on this issue, nothing can be achieved. The work that is yet to be done is to draw the attention of world linguists to this problem and to monitor the language universality.

If it is possible to determine the social position of the English speaker in society, it is not possible to determine the level of social stratification according to the speech of the Uzbek speaker, wrote Madrahimov T.A. in his dissertation. In general, the branch of linguistics dates back to the 1960s and 1980s. Such fields as psycholinguistics, paralinguistics, communicative linguistics, anthropological linguistics, sociolinguistics, ethnopsycholinguistics, engineering linguistics and, finally, pragmatic linguistics, which are currently used by the general public in scientific analysis, are the product of this era. But the focus of world linguistics and linguists is more on pragmatic linguistics. (4).

The other networks are more or less resolved. In particular, psycholinguistic, paralinguistic, sociolinguistic issues are recognized and thoroughly have been scientifically analyzed by world-renowned scholars, professors and academicians such as G.V.Kolshansky, I.A.Slyusareva, A.A.Leontev, I.A. Zimmaya, Yu.S. Sultanov, N.D. Arutyunova, Yu.V. Rojdestvenskiy. Problems concerning communication types, communicating factors, pragmatic meaning types are not the points of pragmatic linguistics, but are important issues in the linguistic agenda.

II. MATERIALS AND METHODS

Respect is a positive attitude of social-linguistic, in other words linguistic, speech, non-linguistic character and its a large-scale, complex structure of personal relationships. The field of personal communication is divided into positive and negative field relations.

As we know that it is possible to get the following words and phrases that mean honor, respect in English: *Your Majesty, Lord, sincerely, Your excellency, Mister, Misses...: (5)*

*A going out crown, **Your Majesty?**, - said Mr. Whelps. (Donald Bisset "The Lost Birthday", p. 110).*

Dear Milkman,

Please do not make such a clatter first thing. I do not feel up to it till latter. Yours sincerely, Harry. (Donald Bisset "The Lost Birthday", p.93). "Martha, My Lord", - said the chicken.

"Do not cry. My Lord", - said Martha. (Donald Bisset "The Lost Birthday", p.22).

Finally the Lord Mayor of London said the Queen, Your Majesty, this won't do. (Donald Bisset "The Lost Birthday", p.53).



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We can see that the combinations used in the examples above, such as Your Majesty, Yours sincerely, My Lord, serve to express respect.

It is well-known that according to the historical context of the Japanese form of respect, the speech and culture of communication in different languages has evolved differently. (5) According to the English rules they are expressed as in this way: *I – мен, you – сен and сиз.* (5)

There are different levels of respect in speech, with the Japanese being able to show the highest levels of respect and express their uniqueness. Even karate wrestlers bow and greet each other before fighting and inflicting injury. It is not clear what they mean by this. How to analyze such mutual respect? In the past, economic hardships and shortcomings have made Japan's political and social system even more difficult. After this there began communication between the gentleman and his subordinate. And this resulted to the appearance of several forms of respect.

The form of respect and modesty emerged in the Japanese era of Edo Jidai, and today the speaker is approached in the case of high position of the interviewee and using the form of respect for the management of the enterprise or firm. The ruler was treated with great respect as Mr., while the subordinate was treated fairly. If the worker was too poor, lonely, and without a sword, he would still be spoken in a more simple manner.

Even in the family, the wife respects the head of the family, and the husband speaks to her in a simple manner.

The following examples show that respect for a woman's personality is shown after the husband. They do not use the forms of respect and modesty in conversation with other family members.

When a woman spoke of herself, *watakushi* as *I*, and when a man spoke of himself, *watashi* - *I* was used. The man realized that he was being treated with respect and the head of the house. Like the Uzbek family, respect for the way the father of the family addresses his father is being taught in a culture of communication with his children or young family members.

The form of respect is often expressed by adding prefixes to the word classes. With prefixes *go*, *o* respect is expressed as in the following examples, It can also come with supplements. This verb is enclosed at the end of a words in word classes like *masu* and so on.

The more respectful the speech in Japanese is, the longer it will be expressed. The first method is a rough, simple, disrespectful form of speech.

The second method is disrespectful speech. It is related to written speech. Events, news are described, commented on. It is characteristic to the technique.

The third method is a form of neutral respect.

The fourth method is the form of verbal respect.

The fifth way is a highly respected form.

In Japanese, the form of respect depends on who or what you want to say. It uses suffixes, prefixes, and verb forms. (5)

Another element of the form of respect is that it is directly related to the state of society. Therefore, change in society results in a change of the form of respect

Form of respect is formed by the suffix - *лар*. In fact, the plural is a complement to the noun (often after the possessive suffix), which represents the kinship like *онамлар, дадамлар*. For example: *Ога, соғ бўлсангиз, аввал дадамларга салом айтинг.*

Just as changing the word content in a sentence adds some meaning to the statement, so the substitution of a word in the order of the word changes its grammatical meaning.

The word which belongs to the noun is always in the form of a number and a case. For example: *Олмаларни териб олдик*. In this sentence, the word *олма* is used in the plural and in the form of genitive case. But it does not have a possessive form. Consequently, the noun, which does not have a possessive form, will have a plural form. A noun which has the form of respect is often used a possessive form.

Let's compare: *ишчиларнинг уйлари* (plural)

тоғамнинг уйлари (respect)

тоғамларнинг уйи (respect).

The form of respect - **лар** is often preceded by possessive suffixes, and may also be used in a word without possessiveness. But that has the meaning of respect:

For example: *Козим бойваччанинг уйларига кўп келаман - да, биламан.*

In some dialects using the suffix *-лар* after the suffix of possession is not only an expression of respect, but also an expression of generalization and accumulation (*brothers, grandchildren*). This meaning is formed by adding the element *-зи* between the suffix of possession and the suffix of plurality in the Tashkent dialect: *онамлар айтушиди* (Margelan dialect), *онамгила айтушиди*



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(Tashkent dialect).

In the example below, the procedure for the attachment is to whom the honor belongs. E.g.: Бу киши Азимовнинг кизлари (respect belongs to Azimov).

The suffix *-лар* comes after the person's suffix in the verb structure, and formed a complex addition with it: *Сухбат айлайлик келинлар, жўралар, ўртоқлар, дўстлар* (Mukimiy).

For this verb there is a usual order, and in the Tashkent dialect it is a reflection of the usual order, in which a negative personal attitude such as neglect and humiliation of the listener is understood; e.g: *Бўлди! Ўйқолларинг ҳамманг! Ўйқолларинг!*

III. ANALYSIS AND RESULTS

Thus, the usual change of the verb affixes in the word structure is largely due to semantic, grammatical, and stylistic features. The form that represents the personal relation is a specific lexical form of the noun, and the unit of this form is a lexical-morphological category. It is united under the generality of subjective meaning. But the disintegration of the subjective meaning differs from one another on the basis of specific meaning. In other words, the grammatical category is a system of forms that unite under one common meaning, which underlies each other, and which are mutually exclusive on the basis of the decomposition of the common meaning.

In the Kazakh language, the suffix *-лар* (plural) is not used to express the meaning of respect. “*Эжэм 70 жасда*” is a form in the Kazakh language,. To add even more to the meaning of respect the suffix *-лар* is also added in the Uzbek language: *Акамлар келдилар*. This meaning is particularly evident in the words cross-section and nonexistent: *Нодиржон бормилар? –Борлар, қираверинг.*. In the Kazakh language this is not the case. Plural suffixes are not used in respect of Uzbek, especially in literary dialects, as in literary language and other dialects. *атам келди, бувим келди.*

Hence, it is found that the use of the suffix *-лар* in the Uzbek and Kazakh languages is somewhat different, that is, the Kazakh language has phonetic variants of the plural suffix *-лар* and is not used with verbs to express the meaning of respect in this affix. (1.39-41).

As language focuses on obedience as the primary function of communication, one must pay attention to their activation in communication texts, that is, in complex syntactic devices. Although the contribution of language units to the structure of these devices may vary, their functions are closely related, since the performance of these functions is linked to the communicative purpose of the text as a whole. Grammar and semantic categories of language units form the basis of the same goal.

IV. CONCLUSION

This, in turn, encourages us to explore all the features of the semantic field of "respect" in terms of their functional and communicative capabilities. Such a comprehensive approach can, as a result of a comprehensive study, identify other microfields (such as honoring, glorifying, respecting) the language units, including the semantic macrofields of "respect". Consequently, respectful speech (such as honoring, praising) is a relatively common phrase that covers any grammatical rules that are more expressing respect by the speaker.

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