

Sentence-Words And Their Grammatical Analysis (The Principle Of Respect: On The Basis Of Comparison Of Uzbek And English Languages)

Karimova Zулnura Gulamkodirowna – teacher of language department of Tashkent State Agrarian University, independent researcher

purelight16.09@mail.ru

Abstract: In world linguistics there are different viewpoints to case of respect which is one of the factors of grammar. Understanding of respect is fully humanistic idea. Besides, every nation has its own culture of communication. In this article appearing in a basis of respectfulness and usage in etiquette of sentence-words that are not so many both in Uzbek and English, but actively used in speech are going to be discussed.

Key words: sentence-word, grammar, case of respectfulness, etiquette, social image, communication.

Sentence-words that are not so many in quantity, but very actively used in speech are the special systems that reflect opportunities and multilateralism of a language. Articles, exclamations, suggest-hint and affirmative-negative words that are the part of this system were studied specially in Uzbek linguistics by E.Shodmonov, S.Osmanov, R.Kongurov, S.Saidov, B.Urinboev, O.Lapasov and their ideas were reflected in course books and manuals which were composed on the basis of traditional analysis.[1]

As linguists claim, sentence-words are linguistic phenomena that differ from grammatical sentences in some extend. Grammatical sentences have special independent meaning according to their functions and usage in pairs or individually. For example, they differ from each other with 4 features:

1. Sentence-words have their own independent meanings, and they can function as sentences. In grammatical sentences parts of sentence gives meaning by connecting with each other.

2. Even if sentence-words can be part of a sentence, they can't have syntactic connection with other parts of sentence. In grammatical sentences parts of sentence go into syntactic connection with each other.

3. Sentence-words have special determining meaning.

4. Sentence-words can't connect with linking words, therefore, they don't have mood, tense, person/plurality.

It is clear that in modern linguistics there are different viewpoints towards linguistic phenomena. Certainly, in the Uzbek language learning the issues of sentence-words on basis of these new factors will open new prosperities. For instance, approaching to the issue on basis of anthropocentric paradigm that is common in linguistics raises sentence-word researches to another new level.

For example, investigating this problem in discursive analysis demonstrates several social, cultural, pragmatic features that are related with the usage of sentence-words in speech. So, sentence-words depend on speaker's age, social status, role and they're considered to be important linguistic units reflecting pragmatic sites of our language.

Pragmatics is an independent sphere of linguistics and in its investigation field choosing linguistic units in process of communication, using them and the issue of effects of these units on communication participants are studied. These rules in contrast to communication conditions, are studied as context with wide meaning.[2; 76] The understanding of pragmatics is endless. Certainly, there are sites that unknown for us and haven't been studied yet. M.Hakimov, an uzbek linguist who contributed to pragmatics, mentioned that pragmatics can be divided into hierarchic stages from the point of view of linguistic layers.[3]

One of the factors of pragmatics is the principle of respect. Conversation based on the principle of respect plays an important role in communicating effectively. If the interlocutors aware of etiquette of speaking and listening during the conversation, mutual respect will appear between them. Ideas about this were

reflected in our great ancestors' unique works, which are masterpieces of the national culture of the East and have been passing down from generation to generation. Moreover, there are various interpretations of Western linguists on development of principles of respect. S.Safarov compares the views of the Western linguist J. Lich on the principle of respect and the morals of the great thinker of East- Kaikovus in his book: "J. Leach describes the principle of respect: "Reducing reflection of rude ideas and verdicts as much as possible(taking into consideration the current situation)". See how this interpretation is similar to Kaikovus's morals in his "Kobus Noma": "Don't be cold worded. The cold word is an egg from which enmity appears."[2; 144]

Behavioral norms play an important role in linguistic consciousness, and are formed as various linguistic patterns, stereotypes and are used as ready-made structures in the process of speech activity. In a such application, attention is paid to respect for the interlocutor, in other words, communicators try to be polite. [4; 154] The idea of respect is a universal humanistic concept. At the same time, the principle of respect appears from the national-cultural features of each nation and is expressed in etiquette expressions of this nation. For instance, concepts such as greeting, thanking, forms of manners, farewell, asking or confirmation the interlocutor's views are clear to all nations, but the ways of their implementation are interpreted differently. For example, the Uzbek communicators, when they see each other, greet each other with "Assalamu alaikum" and answer "Va alaikum assalam" or saying the word "thank you" when they want to thank and put their right hand on their chest or fold their hands together they stand with their heads bowed to demonstrate their respect to interlocutor. For example: " Sister Kumrikhon got up hastily. She put her hands on her chest, like a servant when the king entered:

1. "Thank you, sonny, thank you," she said, and suddenly, her hands trembled, eyes twinkled. "Sonny!" trembling she caressed the director's

shoulder. The director bowed. The woman kissed his forehead. "May you live thousand years, sonny!" (S. Kholmiraev, 1st vol. of Selection)

... He entered through the gate and, stopped ten or fifteen steps from the trestle, holding his hands bowed and said: "*Assalamu alaikum*". (Oybek, Solemn blood) Thanking after meal is also typical for almost all nations. G.Kh. Rakhimov emphasizes S.Slama's opinion in his doctoral dissertation: it written that while the Russians, Romanians, Germans and other Europeans use the word "thank you" directly, the French prefer to say "something else". [4; 157] According to linguistics the Uzbeks and other representatives of Islam prefer the word "Thank God!" in this situation. This is the other proof that reverence expressions are historically magical prayers, entreaties. Indeed, saying this word after eating means gratitude to Allah for giving you this food and you are full. Let us comment the word "*shukur*". The word "*shukur*" comes from the Arabic language, which means a feeling of content, satisfaction. "*Shukur*" is its single form [5] and one of the sentence-words. So, in one word, it means to be content with everything that Allah gave, and be satisfied with it. It comes out that the word "*shukur*" (lit.:thank) is used to express gratitude to God and "thank you" to people. What is the purpose of using the word thank you for Europeans in the examples above? If we say it to people who cook or set the table, then the comparison may have a another tone. In English, at the end of the meal, direct expressions of gratitude such as "Thank you for the meal, my dear!" are observed. But in Uzbek families, people often prefer to express gratitude in an indirect way. For example: - The food is very delicious, praises to your hands / the meal was delicious, I loved it etc. These kind of words are often addressed to housewives, in-laws who cook. Such a positive assessment to meal in Uzbek families is an expression of gratitude that make them happy. Not only for food, but also in other situations expressing gratitude indirectly is one of the features of Uzbeks. Words like thank you, thanks to Allah, are some of the words that are used actively again and again in every Muslim's speech. Especially

our elderlies try not to miss these words. In addition, not only elderlies, but also people of different ages, when they are asked about their condition, answer “Thank you”, “Thank Allah” or “Thank God”. Such answers are also based on the principles of respect: ‘ Do you have a cough?’ ‘Thank you, sonny’ the old man took a plate through the window and looked at Sherzod with satisfaction. (O.H., If there is a light, there is a shadow. P. 23) An old man.

Professor Polatjon (sitting): ‘How is your condition?’

Rohila: ‘I’m fine, thank you..’ (A.Kahhor. Diseased teeth) A middle-aged woman.

At the last night of Hatim-Koran Muhammad Rajabbek asked Anvar about his condition:

‘Is your master okay?’

‘Thank God, he is.’ (A.Kadiri. A scorpion from the Altar) A young man.

Another important thing is that when rejecting a proposal, using the word “thank you” than say “no” to interlocutor is also category of respect. It should be pointed out that the nations of Central Asia, including the Uzbeks, have irreplaceable values. These values are “... a set of rules and principles of behavior, etiquette, proper behavior, human treatment. In the process of using these qualities in daily life, specific structural aspects of morality will be realized. They are good, duty, conscience, honor, patience, prudence, humility, etc. ”[6]: *Sayfi Sokievich covered the bedside-table with newspaper and prepared a patir (uzbek national kind of bread) carved kazi (national kind of sossige from meat of horse)slices. “Sit down,” he said without looking at Sherzod. It seemed that rough atmosphere that existed earlier disappeared slightly. ‘Thank you!’ Sherzod thanked sincerely. ‘We will go to eat dinner later’(O.H., If there is a light, there is a shadow. P.12)* Because of prudence, in many cases, the Uzbeks cannot express their feelings openly. When denying the situation, in order not to offend the interlocutor some excuses are made-up. The negative answer to the following

suggestion is also prudence: *'Come on, sit down, brother, let's have some manti!' smell of pepper spread when Sayfi Sokievich lifted the pot lid which was on the bedside-table.*

Sherzod suddenly, thought about the woman kneading dough wither hand full of gold and his appetite disappeared. 'Thanks' he said stood up 'I don't like pastry that much.' (*O.H., If there is a light, there is a shadow. P.23*) Refusal that Kahramon expressed with word "thanks" doesn't mean that he couldn't eat pastry. Writer described that he didn't want to eat that manti (uzbek national pastry food) and his appetite gone because he had seen the process of preparing manti. Rejecting the offer Kahramon kept his respect to interlocutor, said not just direct excuse, but used "Thanks" which is sentence-word of the category of gratitude and respect.

One feature of the English is that they add names of addressee when they greet. It demonstrates respect for the interlocutor. For example: "Good morning, Greta," she said, keeping her eyes down. (Ann Brashares, *The second Summer of The Sisterhood*)

How the proposal is delivered to the listener depends on the addressee. If the imperative is expressed not in the form of a strict command, but in an appealing form, the result of the requested action will also be positive. Let's pay attention to the following examples of R. Lakof in English [7]:

- a. Close the door.
- b. Please, close the door.
- c. Will you close the door.
- d. Will you, please, close the door.
- e. Won't you close the door.

In these examples, speaker is asking the other person to close the door. Example 1, is given in the form of a command, which can seem rude to the addressee. In the 2nd sentence, the word please is used in combination, and this

helps to get rid of the meaning of the command, revealing the meaning of the asking. In Example 3, Will represents wish. In this case, the wishes of the performer are taken into consideration, the tone of the request is softened, and the meaning of the asking is enhanced. In this situation the answer “yes” may be expected from a performer. In Example 4, pleading is stronger than in the 3rd. In the sentence given in the 5th example, the tone of the pleading is stronger than in the others, and performer can't say no, so he must fulfill the request without any words. In Uzbek, as well as the use of the word please to express a request, tone plays a large role, also. Such requests, said with soft tone, are always fulfilled by the performer. In such situations, the speaker can also use a word ‘please’. It means that the speaker’s choice of type of the actions will depend on the situation, as well as on one’s speech etiquette. We can face with various interpretations of the communication culture of the English. Investigating the communication culture of the English in his research, G.H. Rakhimov gives the following interpretation of A. Veibitskaya: ‘in English linguistic culture imperative exists only in army, but other places, moreover, in this culture direct pleading, entreaty don’t exist’. She didn’t agree with this idea and gave the ideas of J. Thomas as a proof: ‘...*Will you be kind enough to tell me what time is it? or If you’ll be kind enough to speed up a little?* and such expression sound very irrelevant in speech of close people and in this situation it is better to use *What’s the time?* and *Hurry up!* [4; 158]

Indeed, it is impossible to completely agree with the views of Vejbitskaya. Of course the English, as we mentioned before, are very respectful nation that puts the category of respect in the first place in conversation, and they prefer to express requests based on the principle of respect, indirectly with phrases *Can you ...? Could you ...? Would you...?* etc. But it does not mean that English speakers do not use imperative sentences and these words are used only in the army. For example, in a family, among friends, the requirements of oral etiquette are not

always fulfilled. Besides, sometimes it is uncomfortable to communicate with respectfully.

Studying the principle of respect widely also led to the formation and development of research in the field of socio-pragmatics. Everyone has one's own position in society. In addition, according to one's social status in to his, position his social image and the principle of respect will be determined. If the speaker does not take into consideration the social image of another person, the imitation to the image of other person will appear. On the contrary, it is better to try to preserve and value the social image (face saving act) of a person. [8]

In conclusion, the principle of respect appears due to the cultural environment of every nation. Actually, a self-respecting person will certainly respect another person in the process of communication. Moreover, the role of the special etiquette word of each nation in category of respect is also valuable. Investigating such kind of etiquette sentence-words socially, pragmatically and analyzing them comparatively in two or more languages are global issue for linguists.

References:

1. Grammar of the Uzbek language. 2 vol. the 1st vol.- Tashkent: "Fan", 1975. P.123
2. S.Safarov, Pragma-linguistics. Tashkent-2008.
3. M.Hakimov, Basis of uzbek pragma-linguistics. Tashkent/ "Akademnashr" 2013. P.53.
4. G.H.Rahimov, Spreading English in Uzbekistan (Socio-linguistic and pragmatic sites) diss. of cand. of ph.sc. 2017.
5. Explanatory dictionary of the Uzbek language. 5 vol. the 5th vol. Tashkent-2008.
6. D.A.Yusubov, H.B.Saithodjaev, A.A.Mavlyanov, Philosophy. Tashkent-2012. P.264.
7. Lakoff R.T., Language and Woman's Place. Oxford University Press, 2004. P.50.
8. Yule.G., Pragmatics. Oxford University Press. 1996. P.61