

Expression of the semantics of subjective relations in English and Uzbek through appeal.

A. Ikhtiyorov. Kokand state Pedagogical institute. Uzbekistan

Abstract. This article discusses the occurrence of the semantics of subjective relations in modern English and Uzbek through motivation and the emergence of positive, negative and neutral relations.

Key words and expressions: subjective attitude, positive attitude, negative attitude, neutral attitude, morpheme, lexeme, phrase.

It is well known that in addition to man's knowledge of things and events in the world, language also reflects his subjective attitude towards those things. Such relationships are especially evident in motivations. The person or thing that the motivation represents is positive, negative, and neutral from the speaker's point of view: The expression of a positive attitude is divided into two: 1) words expressing affection; 2) words expressing respect. Means of expressing affection can be morphemes, words, and phrases [1; 24].

Uzbek differs from English in the abundance of morphemes denoting masculinity. The following morphemes in the Uzbek language represent the relationship of pampering: -khan (Jamilahon), -jon (Ahmadjon, cousin), loq - (girl), -oy (Tursunoy), -bibi (Toshibibi), -choq (lamb), -cha (boy), -chak (bride), -niso / nisa (Qutbiniso), -gina / kina / qina (child), -toy (Khotamtoy), -poshsha (bride), -bonu (Halimabonu), -sho / shoh (Akbarshah), - (i) m (son) 1.

Expressing the meaning of pampering using these morphemes is a national and cultural feature of the Uzbek people. They are added to certain types of horses and are part of lingvocultures [2; 37-39].

In English, the morpheme *erkalash* has only one -y / ie (aunty / auntie) and it is added only to some of the nouns denoting kinship: dad - daddy, mum - mummy, aunt - aunty, son- sonny, girl – girlie [6; 45-49].

In comparable languages, words denoting sweetness can express affection when they have a connotative meaning. In English, such words as honey, sweetie, sugar, and in Uzbek, such as *asalim*, *shakarim*, *navvotim* are active:

Honey, that's a swell dress you've got on! (LDCE).

In Uzbek: Don't cry, honey. (Mirmuhsin)

In English, words like love, darling, sweetheart, child, eagle, handsome, beautiful, true, in Uzbek: my soul is also represented by

A mother uses the words my belly, my throat, my lamb / lamb, my lamb to refer to her child. It should be noted that in Uzbek culture, the completeness of the baby is positive, in contrast to English culture. The word snail does not exist in English at all, that is, it is a lacuna.

We can see the oxymoron phenomenon in the word *tentagim / tentakcham*. That is, the root word has a silly negative connotation, -im and -cham have a positive (caress) meaning, and in the synthesis the general caress meaning prevails. Such a phenomenon does not occur in English culture. [6; 58].

In contrast to Uzbek, the English words lamb (lamb / lamb), leaver (liver), rump (fat, full) does not metaphorize.

The words my soul, my princess, my sweetheart, my angel, my rose are usually applied to the lover of the young man in love. These words can also be applied to a husband and wife in the family when they do not have children with them [3; 14-18].

The semi-lexeme is commonly used in Uzbek in poetry and songs. When used in reference to a lady's wife, pampering means respect when used in relation to a stranger and a foreign woman (Mrs. Brown).

In Uzbek, the phrases expressing the meaning of pampering are formed by the pattern of the plural word + paternity + possessive suffix: Dear child, dear uncle, honey daughter, mother daughter [4; 28].

In English, a noun pattern is used to denote My + person: my friend, my boy, my dear boy, my love.

In Uzbek, the word jan also means begging when it comes before a horse. (John, don't do that)

Motivations that express the meaning of respect are also expressed mainly through the use of words and phrases.

The meaning of respect is expressed in English and Uzbek using the following words: Dear, Dearest, sir, gentleman, lady, mister, madam, miss, missis, excellency, God, brave; saints, uncle, father, brother, brother, sister, child, son, sister, daughter, aunt, uncle, daughter-in-law, daughter-in-law, lady, master, brother, friends, friend, taqsir, my lord, sister, livers, god, nephew, parvordigor, olampanoh, egam, darling, yoronlar, brothers, hero, hero, batir, azamat, father, mother, sister, etc. [5; 34-38]

When using words related to relatives in Uzbek to strangers, the meaning of respect appears: Hey, uncle, did you see the three-year-old girl? (Mirmuhsin)

In English, such a situation can be seen only in the word number: What are you doing out here, son? (David Robbins).

When the meaning of respect is expressed by a phrase, the phrase contains the following words: (in English) Dear, Sir, Lady (in the sense of an honorary title), Your Excellency, His / Her Excellency, Your Majesty, His / Her Majesty Mr, Miss, Captain, Lieutenant, Major, My, My dear, Professor, Doctor, Gentle, Monsieur, etc .; in Uzbek: respectful, esteemed / respected, esteemed, famous, dear, great, mother (as a determinant) great, father, sister, brother, brother, brother, sister, son, daughter, mawlana, baraka topgur, etc.[6; 24]

Good morning, Your Majesty. (LDCE)

My daughter Jamila, come here, I have a piece of advice for you. (Mirmuhsin).

Negative relationships are also represented by words and phrases. In comparative languages, nouns, adjectives, and adjectives (in English: fool, buddy, idiot, moron, silly, mad, bullshit, stupid, bloody, crybaby, beast, ungrateful, dirty, filthy) are mainly negative expressions and negative emotions. and so on: in Uzbek: iblis, jinni, nomard, killer, benomus, satang, shilkim, shameless, cunning, rude, foolish, stupid, ignorant, miserable, foolish, naughty, stupid, juvonmarg, showman, unbeliever, betamiz, benomus , mishiqi, maraz, filthy, donkey, savage, razor-sharp

shame, enemy, stranger, liar, gambler, gambler, invader, esipast / beast, animal) and metaphorized animal names (in English: ass, swine, pig, dog, fox, ape, baboon, cat, etc.); : donkey, pig, dog, fox, monkey, cat, mouse, etc.), religious terms (devil, witch, monster, witch, devil, ajina) are used: What did you say to me, fool? (David Robbins); You're not human, filthy!. (From the film "Sogdiana")

Usually in English, unlike Uzbek, the pronoun you is used before words that express a negative attitude: (you bastard, you swine, you idiot, you silly, you fool, you brute, you devil, you oaf, you ass, rubbish), and so on. For example: Oh, get out, you idiot! (B. Shaw) [5; 36-38].

In both languages, it is common for expressions of negative attitudes to be expressed in a phrase. The basis of such combinations is word combinations with the nucleus horse in both languages. Adjectives that express a negative attitude or emotion before or after the horse, adjectives (Uzbek equivalents), (evil, barbarous, foolish, brute, mad, rotten; , aqqadar, ragtachaynar, padar la'nat / padaringa la'nat, esipast, etc.) comes: Get up, you foolish man, get up. (B. Shaw)

"Hey, devils from the dog, let me go," cried Jawhar (M. Ismailiy).

Some of these word combinations are klishche (stereotypical combinations) and they are used ready-made. In this sense, they can be called conditional phraseological compounds.

In the verbal form of both languages, extremely vulgar words are used as stimuli to express a negative attitude. It is known that they are not reflected in fiction and dictionaries.

Most of the stimuli that represent a neutral attitude are not expressed in a relationship, so they are called neutral stimuli. They are also represented by words and phrases:

Just do as I ask, please, Sarah? (Flora Kidd)

You are holy and holy, woman (from the song).

Life strikes again, diver man? (D.Robbins)

"Hey, Juman Sufi's daughter, don't scare a young boy at night." (M. Ismailiy)

This means that the motivations in English and Uzbek to express attitudes are very different. These differences are mainly a linguistic reflection of the differences between the cultures of the two peoples.

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