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Doctor of Philosophy in Philology Based on the criticism of U.Yoldoshev

LEXICOGRAPHIC INTERPRETATION OF THE LEXEM "KHUSHMUAAMALALIK" IN ENGLISH AND UZBEKISTAN

Annotation

This article provides a lexicographical interpretation of the lexeme "KHUSHMUAOMALALIK" in English and Uzbek, as well as information about the system of ideas, the specific features of the thinking of a particular people in the national language. In this case, the most useful material is proverbs and sayings, which are considered a kind of "treasure" of the people's everyday, social and intellectual experience and reflect the system of ideas of people about the world around them, their mutual relations and values. When working with Uzbek and English proverbs and sayings, it is taken into account that there are often no exact equivalents in the systems of different languages.

Key words: Politeness, intelligence, understanding, wisdom, mind, wit, intellect, mod, daily communication proc.

ЛЕКСИКОГРАФИЧЕСКОЕ ТОЛКОВАНИЕ ЛЕКСЕМЫ «ХУШМУААМАЛАЛИК» В АНГЛИЙСКОМ И УЗБЕКИСТАНСКОМ ЯЗЫКАХ

Аннотация

В данной статье дается лексикографическое толкование лексемы «ХУШМУАОМАЛАЛИК» в английском и узбекском языках, а также сведения о системе представлений, особенностях мышления конкретного народа в национальном языке. При этом наиболее полезным материалом являются пословицы и поговорки, которые считаются своеобразным «сокровищем» повседневного, социального и интеллектуального опыта народа и отражают систему представлений людей об окружающем мире, их взаимоотношениях и ценностях. При работе с узбекскими и английскими пословицами и поговорками учитывается, что зачастую в системах разных языков нет точных эквивалентов.

Ключевые слова: Вежливость, интеллект, понимание, мудрость, ум, остроумие, интеллект, мода, повседневное общение проц.

INGLIZ VA O'ZBEK TILLARIDA "XUSHMUOMALALIK" LEKSEMASINING LEKSIKOGRAFIK TALQINI

Annotatsiya

Ushbu maqola Ingliz va o'zbek tillarida "xushmuomalalik" leksemasining leksikografik talqini hamda muayyan xalqning tasavvurlar tizimi, tafakkurining o'ziga xos xususiyatlari haqidagi ma'lumotlar milliy tilda qayd yetilgan. Bu holatda yeng foydali material xalqning kundalik, ijtimoiy va intellektual tajribasining o'ziga xos "xazinasi" hisoblangan va odamlarning atrofdagi dunyo, odamlarning o'zaro munosabatlari va qadriyatlari haqidagi tasavvurlar tizimini aks yettiruvchi maqol va matallardir. O'zbek va ingliz maqollari va matallari bilan ishlashda turli tillar tizimida ko'rincha aniq yekvivalentlar mavjud yemasligi hisobga olinadi.

Kalit so'zlar: Xushmuomalalik, aql, fahm-idrok, zehn, donishmandlik, mind, wit, intellect, mod, kundalik muloqot jarayoni, men, "shaxsiy maydoni"ni hurmat qilish, mehribonlik, g'amxo'rlik, yaxshi xulq-atvor.

Introduction. In world linguistics, today the perception of the whole world picture is carried out mainly through the prism of its coverage in the media. The most effective of them are print media and the Internet. The print edition not only provides information about the events taking place in the world, but also interprets them. Based on this interpretation, a person forms his knowledge of the surrounding reality. The journalist selects the language means that are most appropriate for the assessment of the event that he wants to form with his readers. Phraseological units are also among the important expressive means of the newspaper text. One of the important features of communication between people is politeness. It should be noted that politeness is one of the most important and necessary elements in the process of everyday communication. The human personality and spirituality are sacred. Communication, in addition to giving people a good mood, moments of emotional relaxation, is a place where it is possible to touch the spirituality of a person and break its boundaries.

In modern society, politeness is a necessary character trait, showing respect and honor to those around him, in general, a polite person clearly demonstrates that he is a person of good manners. The nature of this virtue is communication within the framework of culture, respect for the "personal space" of other participants in the dialogue, kindness, care, good manners, etc. form the basis of politeness.

From the point of view of Western linguistics, politeness can be interpreted as a system of strategies used by speakers to defuse a potentially conflicting situation and make a positive impression on the interlocutor.

Analysis and results. Politeness is not inherent in human nature, but is a quality that is "acquired" in the process of socialization of the individual. The principle of politeness is defined in linguistics as a set of indicators, a set of signs (clichés, stereotypical expressions). Politeness in language is a term traditionally used to describe the various means of expression, that is, the relationship between the speaker, the listener, and the person being discussed. The term "politeness" in English etymologically dates back to the 15th century, when the word is taken from the Latin "polite" and means "elegant", "perfect" when applied to a person.

In linguistics, studies of politeness from the point of view of pragmatics were conducted in the early 1970s and date back to the works of R. Lakoff, P. Brown, S. Levinson, J. Leach, and others. In turn, the theories of the aforementioned scientists form the basis of Gray's doctrine. The definition of politeness through the maxims of speech communication is based, first of all, on P. Gray's now classic work "Logic and Speech Communication". The assumption put forward by P. Gray that communication should be based on some principle that governs this process and is observed by all communicators served as the basis for his theory of the "cooperative principle" or "cooperation principle". P. Gray's principle of cooperation implies joint efforts to achieve a common goal. P. Grays describes this principle as follows: "At a certain stage of communication, your communicative contribution should be as much as the jointly determined goal (direction) of this

conversation requires." Nowadays, we can witness an even greater interest in the approaches of P. Grays and J. Searle, and as a result, a new direction has emerged: J. Leach refers to these directions in his work as neo-Graysian and neo-Searlian pragmatics.

Research methodology. In the interpretation of literature and theories created in English, we can see that one of the main units of the politeness category is the concept of "face". Here, "face" refers to a person's personality, reputation and identity in a group, while positive face is "reputation, attention" and negative face is "personal inviolability". The combination "positive face" means a person's desire to communicate with others and achieve respect and attention, while the combination "negative face" is defined as a person's desire to ensure the inviolability of their basic rights and freedoms and their ability to act in their own interests. According to the founders of this theory, Penelope Brown and Stephen Levinson, "each participant in communication tries to protect themselves from any actions that threaten their identity (reputation) and violate their personal inviolability, or seeks to use strategies that reduce the level of threat."

Robin Lakoff, emphasizing the need to take into account the rules of politeness when describing interpersonal relationships, presents his own rules: do not impose your opinion on others, give the interlocutor the right to choose, adapt the interlocutor to yourself, be friendly. Based on such rules, R. Lakoff created the law of politeness in 1975:

1. Formality: keep yourself at a distance.
2. Respect: give the interlocutor the opportunity to choose.
3. Friendship: show your feelings, express sympathy.

Although these rules are observed to some extent in any communication, their importance may vary in different cultures. According to R. Lakoff, politeness is "a system of interpersonal relations aimed at facilitating interaction in order to reduce or eliminate the risk of conflict situations and confrontations that may arise during communication between people." Thus, one of the first scientists to study politeness from a purely pragmatic approach was Robin Lakoff.

Unlike P. Grays, J. Leach adds the maxims of thoughtfulness, generosity, approval, humility, consent, and sympathy to the principle of cooperation, which also includes the principle of politeness (this will be discussed separately in 1.2).

Politeness can be expressed through communicative and non-communicative actions. H. Haverkate studies the different forms of politeness and presents the following diagram:
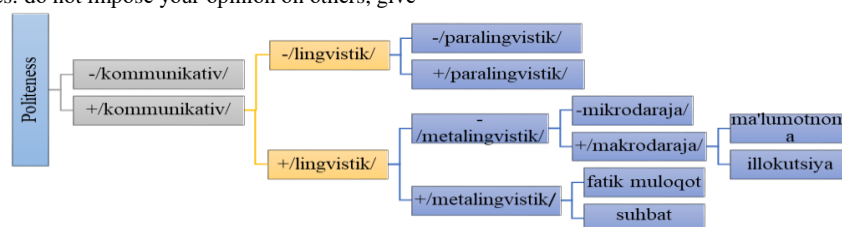
"It is worth emphasizing that H. Haverkeit is the only scholar who decided to give a description to the category of politeness," says the famous linguist Rozina Marquez.

M.B. Kholova, studying the linguocultural and sociopragmatic features of the category of politeness in English and Uzbek literary works, defines politeness in her work as follows: "politeness includes treating people with respect, which helps us to get along with each other, prevent conflicts, and create a positive social environment."

Within the framework of the theory of linguistic politeness, representatives of Western linguistics have different approaches to various aspects of the category under study, but they all agree on defining politeness as a form of behavior aimed at ensuring social harmony. They do not consider "politeness" and "etiquette" to be different concepts.

According to B. Frazer's teachings, work on the principle of politeness can be divided into four: "social norm", "conversational maxim", "face saving" and Frazer's "contact".

The theory of "social norm" expresses the historical understanding of politeness.

It is no exaggeration to say that the "communication maxim" partially covers Gray's theory. R. Lakoff, J. Leach, and W. Edmondson responded positively to this theory and consider it the basis of their theories.

The "face saving model" was introduced by P. Brown and Levinson and is one of the main models of scientific research in this field to this day.

Analysis and results. Although all the theories presented are supported by various ideas and assumptions, all the opinions and scientific hypotheses actually converge on the point that unites them, namely the politeness strategy aimed at preventing conflict in communication between members of society. The basis for them is the implicature theory of P. Grays and the face theory of I. Goffman. One of the scientists who made a great contribution to linguistics in the study of pragmatics was P. Grays and his "Cooperative principle" and "Maxim of conversation", that is, he said that the main goal of any communication is the process of "successful exchange of information". Although the cooperative

principle he created did not directly lead to the emergence of the theory of politeness, it served as the basis for its emergence.

Shahriyor Safarov, in his book "Pragmalinguistics", also conducts extensive research in the field of speech acts and speech etiquette. Noting that the two maxims proposed by linguist P. Grays are not enough to ensure the effectiveness of communication, he cites 16 principles of conversation and speech etiquette of Husayn Voiz Kashifi. In this, preacher Husayn Kashifi divides the rules of speech etiquette into age categories - adults and minors: "If those who have achieved a position ask what rules they should follow in a conversation, they should remember the following eight rules: first, they should speak appropriately according to the situation of each person. Second, they should speak with grace and gentleness, without being rude. Third, when speaking, they should smile and speak openly. Fourth, they should not raise their voice, they should speak in a way that does not tire the listeners. Fifth, they should speak meaningful words that will benefit people. Sixth, if the word is not valuable, do not mention it, because the words of the great are great by comparison. If the seed is rotten or rotten, no matter where you plant it, it will not sprout."

Conclusions and suggestions. According to R. Lakoff, P. Gray's maxims require clarity in conversation, and in this respect they correspond to R. Lakoff's pragmatic approach. Then R. Lakoff emphasizes that "clarity" is the first basic rule of the pragmatic approach he is putting forward: he creates a rule in the sense of "do not force, that is, do not force the listener to talk, only then will you achieve a successful exchange of information." Thus, taking into account that P. Gray's "communication maxim" is universal and that his speech and politeness rules are exactly the same, the scientist proposes to accept this rule of politeness as "universal". Over time, during the formation of the theory, R. Lakoff repeatedly emphasized that it is impossible to create a single universal rule of politeness without studying how rudeness, sincerity, and politeness are reflected in a particular group of people or nation.

Thus, the theory of politeness is based on the theory of speech acts. Speech can express not only a proposal, but also an action.

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